

Namaz e Taraweeh

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A'arz Muallif

لَئِنْ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ
وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ... أَمَّا بَعْدُ:

Qaraeen e Ikram! Assalamualaikum wa Rahmatullahi wa Barakaatahu

Radio Muttahida Arab Imaaraat Ummul Quwain ki Urdu Services se rozaana Islami Program 'Deen o Duniya' pesh karne ki saadat taweel arsa tak haasil rahi aur maah e ramazan ul mubaarak mein Fazaael o Masaael e Ramzan o Roza ke zimn mein deegar masaael o ehkaam ke sath hi *Masla e Taraweesh* bhi aata raha hai. Lehaza Muqhtalif mawaaqe par isey mufassil o muqhtasar andaaz se nashar kiya jaata rha. Aur abh jabke, Maah eZil Hijja 1423H (January 2002) se Allah ki taufeeq o inaayat se Saudi Radio Makkah Mukarrama se hafta waar deeni program *Islam aur Hamari Zindagi* pesh karne ka mauqa mila hai to Maah e Ramzan ul Mubaara mein aane waale chaaro'n (T: all 4) Jumatul Mubaarak ko hamne apne program ki jo 4 qiste'n nashar ki hain, wo sirf Taraweesh ke mauzu aur isi ke muqhtalif pehluo'n ko waazeh karti hain.

Hamare in programo'n ko hamari beti Nabeela Qamar aur Naadiya Qamar ne milkar naa sirf kitaabi shakal mein murattab o mudawwan balke ise compose bhi kar diya hai. *fa jazaa humullahu khairan wawa faqhna wa iyya huma likulli khairin wa bir wa taqabbalahu minna khaalisatan li wajhihil kareem.*

Is kitaab ko qaraeen ikram tak paho'nchane mein hamare jin ahbaab ne kisi bhi rang mein hamare sath taaron kiya hai, Allah Ta'ala inhe'n bhi jazaa e khair se nawaze aur hamare is amal ko hamare aur inke mizaan e hasanaat ka hissa banaae. Ameen

Aapki Duaao'n Ka Taalib

Abu Adnan Muneer Qamar Nawabuddin

Tarjumaan Supreme Court, Al Khobar

Wo Daaiya Muta'aun, Markaz Dawah wal

Irshad Al Khobar, Ad Dahraan, Ad Dammam

(Saudi Arabia)

Al Makhkama Al Kubra, Al Khobar

Taaq Shab e Ramzaan

23/9/1423H

28/11/2002

Jab Maah e Ramzan ul Mubaarak ka chand ya shahaadat o khabar ki binaa par saabit ho jaae to wo raat maah e ramzan ki pehli raat shumar hoti hai aur agar munaasib waqt par chaand nazar aajaae yaa iske nazar aajaane ki ittela mil jaae to usi raat namaz e isha ke baad namaz e taraweesh ka aghaaz ho jaata hai.

Namaz e Taraweeh Ki Fazeelat:

Ramzan ul Mubarak ki raato'n ka (Qiyam ul Lail) is qadar baais e ajar o sawaab hai ke Saheeh Bukhari o Muslim, Sunan Arba¹ Musnad Ahamd, aur Daarmi o Muwatta Imam Maalik mein Hazrat Abu Huraira ؓ se marwi hai ke Nabi e Akram ؐ ne irshad farmaya: Jisne Allah Ta'ala par eman rakhte hue, khaalis iski raza joi ke liye Ramzan ul Mubarak ki raato'n ko qiyaam kiya iske saabeqa tamam gunah baqash diye gae. ² Aur baz ahadees mein (*Maa Taqaddam Min Zambehi*) ke baad (*Wamaa Ta-Aqqhar*) ke alfaaz bhi hain ke agley aur pichle sab gunah maaf ho gae. Aur Imam Munzari ؒ ne kaha hai ke ye izaafi alfaaz (*Wamaa Ta-Aqqhar*) Musnad Ahmad mein jaiyyad sanad ke sath marwi hain. ³

Namaz e Taraweeh Ka Hukam:

Qiyaam e Ramzan ya Namaaz e Taraweeh kaa adaa karn *Farz* nahi, balke *Sunnat* hai aur iske baarey mein Aimmah o Fuqaha e mazaahib mein koi ihtelaf nahi hai. Balke is baat par sabka ittefaaq hai. Lehaza wo hazraat jo jhat se fatwa daagh dete hain ke jisne Taraweeh naa padhi, iska koi roza nahi, inhe'n apne is qaul ka islah kar lena chhahiye.

Albatta MAAH E RAMZAN UL MUBARAK ke shab o roz, intehaai barkat o fazeelat waale hain, lehaaza is maah mein sadqa o khairat, tilawat e quran e kareem aur nawaafil jis qadar bhi mumkin ho'n kam hain. Lekin jo aadmi kisi uzr ki wajah se Namaz e Taraweeh adaa nahi kar sakaa wo subha roza rakh sakta hai aur isey roze mein kisi qism ka koi farq yaa nuqs nahi aata.

Pehli Daleel:

Namaz e taraweehki targheeb dilaane ke liye itni saqth fatwa baazi ki bajaaye masnoon tareeqa iqhteyar karne mein hi khair o barkat hai aur wo masnoon tareeqa Saheeh Bukhari aur Saheeh Muslim, Sunan e Arba aur Musnad Ahmad mein mazkoor hai. Chunache Hazrat Abu Huraira ؓ bayan farmate hain: Nabi ؐ logo'n ko ramzan ki raato'n mein qiyaam karne (namaz e Taraweeh padhne) ki targheeb dilaaya karte the, lekin Aap ؐ inhe'n azmiyyat (wajooban paabandi) ka hukam nahi dete the aur farmaya karte the ke: Jisne Allah Ta'ala par mean rakhte hue aur isi ki raza o khush-noodi ke husool ki khatir Ramzan ki raato'n ko qiyam kiya, iskey saabeqa tamaam gunah baqash diye gae. ⁴

Haafiz Ibne Hajar Asqalaani ؒ ne kaha hai ke Sunan Nisai mein Qutaiba ne Sufiyan ke tareeq se is hadees mein (*Maa Taqaddam Min Zambehi*) ke baad (*Wamaa Ta-Aqqhar*) ka izaafa bhi riwayat kiya hai ke saabeq aur laaheqa tamaam gunah maaf kar diye gae aur inka kehna hai ke ye izaafi alfaaz Musnad Ahmad ki ek riwayat mein bhi marwi hain (aur inka ye ishaara Musnad Ahmad ki usi riwayat ki taraf hai jo saabiq mein zikar ki jaa chuki hai, jise Imam Munzari ؒ ne jaiyyad sanan waali qarar diya hai).

Hafiz mausoof ؒ (T: Ibne Hajar) likhte hain ke agley aur pichley gunahon ki maghfirat ke silsile mein kai ahadees waarid hui hain, jinhe'n maine ek mustaqil kitab mein jama kiya hai. ⁵

¹ T: Sunan Tirmizi, Sunan Nisai, Abu Dawood & Ibne Majja

² Bukhari Ma'a al Fath: V4 : P250, Muslim Ma'a An Nawawi: V3 P39-40, Al Fathur Rabbani Tarteeb Al Musnad: V9 P319 & 220, Mishkat V1 P610, Saheeh al Jaame: V3 P334 & Al Arwaa: V4 P14

³ Baloogh al Maani Sharha Fathur Rabbani: V9 P220

⁴ Bukhari Ma'a Al Fath: V4 P250, Muslim Ma'a Nawawi: V3 P6 & 40, Al Muntaqa Ma'a Al Neel: V2 P3 & 49, Miskat: V1 P405 & Al Fath ur Rabbani: V9 P220-221

⁵ Fathul Baari: V4 P251-252

Ek Ishkaal Aur Iska Izaala:

Yaha'n ek ishkaal aata hai ke is aur isse pehli hadees mein jo izaafi alfaaz (*Wamaa Ta-Aqqhar*) hain ke baad waale gunah bhi baqash diye jaate hain, ye kaise mumkin hai? Kyou'nke maghfirat to tab hoti hai jab pehle gunah sar-zad hua ho. Aur jab abhi gunah sar-zad hua hi nahi to iski peshgi maghfirat kaise hogi?

Is ishkaal ko Hafiz Ibne Hajar رحمۃ اللہ علیہ Fathul Baari Sharha Saheeh Bukhari mein zikar karke muqhtalif jawabaat se iska izaala kiya hai, chunache mausoof likhte hain:

1. Ye kinaaya hai, is baat se ke wo kabeera gunaho'n ke irtekaab se mehfooz rahe'nge. Aainda inse koi kabeera gunah sar-zad nahi hoga.
2. Ye bhi kaha gaya hai ke unse jo bhi gunah sar-zad ho'nge wo baqash diye jaa'e'nge. Maawardi aur baaz deegar ahle ilm ne Yaum e A'arafa ke rozey ki fazeelat, ke isse saabeqa aur aainda 2 saalo'n ke gunah maaf hojaate hain, iski wazaahat isi jawab se ki hai. ⁶
3. Aainda gunaho'n ki baqshish se muraad ye hai ke inse jo bhi fe'el sar-zad hoga, is par inka koi mua-qheza nahi hoga. Ahle Badar Sahaba رضوان اللہ علیہم اجمعین ke barey mein Nabi ﷺ ne jo farmaya hai: Allah ne Ahle Badar (ke khuloos o isaar) ko dekh kar kaha: (aaj ke baad) jo amal chhahe karo, tumhare liye Jannat wajib kar di gai hai. yaa farmaya: Tumahri baqshish kardi gai hai. ⁷

Is hadees mein yehi muraad hai ke tumhare aainda ke afaal par koi mua-qheza nahi hoga. Jo amal chhahe karlo ye inki izzat o takreem ke liye kaha gaya hai aur ye azmat inhe'n unke us amal ke ewaz mili jo inho'n ne awwaleen ma'arka e haq o baatil mein e'elaa e kalimatul haq ke liye sar anjaam diya. Jiske nateeje mein hi inke saabeqa tamaam gunah bhi maaf kar diye gae aur iske ahle ho gae ke agar inse aainda koi gunah sar-zad hua to Allah inhe'n wo bhi baqash dega. ⁸

Doosri Daleel:

Namaz e taraweehke sunnat hone ki dosri daleel Saheeh Bukhair o Muslim, Abu Dawood, Nisaa'i aur Ibne Majja mein Ummul Momineen Hazrat Ayeshe Siddiqah رضی اللہ عنہا se marwi wo hadees hai jisme wo bayan farmati hain: Nabi e Akram ﷺ ne masjid mein Namaz (Taraweeh) padhi, Aap ﷺ ki iqteda mein ba-kasrat logo'n ne bhi namaz e taraweehdaa ki, phir agli raat bhi Aap ﷺ ne namaz padhi to logo'n ki ta'adaad mein aur izaafa ho gaya, phir teesri raat bhi log jama ho gae. Lekin Nabi ﷺ ghar se hi baahar tashreef naa laae. Jab subha hui to farmaya: Maine raat dekh liya tha ke tum jama hoe ho, lekin mujhe bahar aane se sirf is cheez ne rok liya ke ye namaz kahee'n tumpar farz naa kardi jaae. Aur ye qaeqa MAAH E RAMZAN UL MUBARAK mein pesh aaya. ⁹

Saheeh Bukhari aur deegar kutub e hadees mein Hazrat Ayeshe رضی اللہ عنہا se hi marwi ek hadees mein Nabi ﷺ ke 3 raato'n ko namaz e taraweehpadhaane ka tazkirah hai aur aagey mazkoor hai: Jab caho'nti raat aai to Masjid e Nabawi namaziyo'n ki kasrat se tang daamani ka shikwa karne lagi, lekin Aap ﷺ (Bahar tashreef naa laae, albatta) jab fajar ke liye nikle aur namaz e fajar se farigh ho gae to logo'n ki taraf mutawajje hokar Tauheed o risaalat ki shahaadat ke baad farmaya: Mujh par tumhari haalat poshida naa thi, lekin mujhey ye khadsha hua ke ye namaz kahee'n tum par farz naa kardi jaae aur tum iski adaaegi se aajiz aajaao (isiliye main bahar nahi nikla tha) aur Nabi ﷺ ki wafat tak namaz e taraweehisi tarha rahi. (Yaani iski baqaada jamat shuru naa hui, ke sirf ek hi Imam hota, albatta muqhtalif imaamo'n ke sath jamaat sabit hai, jaisa ke asar e farooqi aagey aa raha hai) ¹⁰

Saheehain aur deegar kutub mein Hazrat Zaid bin Saabit رضی اللہ عنہ se bhi isi mafhoom ki ek hadees marwi hai, lekin isme'n 3-4 raato'n ki ta'adaad mazkoor nahi. Balkey فصلی فیہا لیالی ke alfaaz hain, ke Aap ﷺ ne chand raate'n

⁶ Fathul Baari: V4 P252

⁷ Bukhari Ma'a Al Fath: V7 P305

⁸ Fathul Baari: V7 305-306 & Neel al Autaar: V2 P3 & 30

⁹ Muslim: V3&6 P41-42 bahawaala: Al Muntaqa Ma'a Al Neel: V3/4 P51 & Fiqha As Sunnah: V1 P206

¹⁰ Bukhari Ma'a Al Fath: V4 P251

masjid mein banaae gae hujrey mein namaz e taraweesh padhi hatta ke log Aap ﷺ ke sath namaz kel iye jama ho gae.¹¹

Taaham in aur isi mauzoo ki deegar ahadees se maloom hua ke namaz e taraweeshunnat hai, waajib nahi. Imam Shaukani ne kisi iqhtelaf ka tazkirah kiye baghair hi baat zikar ki hai.¹²

Aur Imam Nawavi ne ispar ittefaaq zikar kiya hai.¹³

Namaz e Taraweesh Ki Jamaat

Namaz e Taraweesh naa sirf mashroo balkey mustahab o sunnat hai aur iskey istehbaaab ka pataa saabeqa ahades se lag jaata hai, khusoosan Hazrat Abu Huraira ؓ se marwi hadees se, jisme hai: Nabi ﷺ qiyam e ramazan ki targheeb dilaaya kartey the, lekin Aap ﷺ azmiyyat (wajooob) ka hukam nahi farmaya karte the.

Imam Nawavi ne Sharha Saheeh Muslim mein likha hai ke Ahle Ilm ka is baat par ittefaq hai ke namaz e taraweeshmustahab o sunnat hai. Albatta isme'n iqhtelaf paaya jaata hai ke iska Akeley apney ghar mein padhna afzal hai yaa ke masjid mein ba-jamat adaa karna? Imam Maalik, Abu Yusuf, aur baaz Shafiyyah ؒ ne kaha hai ke namaz e taraweeshka inferaadi taur par apne ghar mein adaa karna afza hai aur Imam Shafai, inkey aksar sathiyon, Imam Ahmad, Imam Abu Hanifa, Imam Ibne Mubarak, Ishaq bin Rahwiya aur baaz Malikiyya ke nazdeek namaz e taraweeshka masjid mein ba-jamat adaa karna afza hai.¹⁴

Fareeq e Awwal (Imam Malik, Abu Yusuf aur baaz Shawafiyya ؒ) ka istedlal Bukhari o Muslim, Abu Dawood o Nisaa'i, Mo'ojam Tibrani, Musnad Ahmad aur Musnad Abi Ya'ala mein Hazrat Zaib bin Saabit ؓ se marwi hadees se hai, jisme'n irshad e Nabawi ﷺ hai: Admi ki farz namaz ko chodkar afzal tareen namaz wo hai jo wo apney ghar mein padhey.¹⁵

Jabkey fareeq saani (jamhoor Ahle Ilm, bashamool Imam Shafai, inkey aksar sathiyon, Imam Abu Hanifa, Imam Ahmad aur baaz Malikiyya ؒ) ka istedlal Saheeh Bukhari, Muwatta Imam Maalik aur Musannaf Ibne Abi Shaiba mein waarid Abdur Rahman bin Abdul Qaari se mari ta'amul¹⁶ Sahaba ؓ se hai, chunache wo bayan karte hain: Main Ramzan ul Mubarak ki ek raat Hazrat Umar ؓ ke sath masjid ki taraf nikla to dekha ke log alag alag namaz padh rahey hain, koi bilkul akela hai aur kisi ke sath chand log bhi hai to Hazrat Umar ؓ ne farmaya: Agar main in sab ko ek imam ki iqhteda mein ba-jamat namaz adaa karney par jama kar du'n to behtar hai.

Phir inho'n ne apney iradey ko amali jaama pehnaaya aur tamaam Sahaba ؓ ko Hazrat Ubai bin Ka'ab ؓ ki iqhteda mein namaz adaa karne par jama kar diya. Ek raat phir main Hazrat Umar ؓ ke sath masjid ki taraf nikla to dekha ke log ek imam ki iqhteda mein taraweesh padh rahe hain to Hazrat Umar ؓ ne farmaya: Ye naya andaaz accha hai. Albatta jo log raat ke pehle hissa mein so jaate aur aqhir hissa mein uthkar namaz padhte hain wo pehle hissa mein namaz padhne waalo'n se afzal hain. Aur log raat ke pehle hissa mein qiyam kiya karte the.¹⁷

Is asar mein jo ta'amul Sahaba ؓ mazkoor hai. Issey istedal karte hue fareeq e saani ne namaz e taraweeshke masjid mein ba-jamat adaa karney ko afzal qarar diya hai aur namaz e taraweeshke ba-jamat adaa karne hi par musalmano ka amal chala aa raha hai. Kyounke ye namaz bhi namaz e eid ki tarha sha'aer e zaahir mein se hai. Lehaza namaz e eid ki tarha hi iska bhi bajamat adaa karna hi afza hua aur yehi ta'amul e ummat hai.

¹¹ Mishkat: V1 P405

¹² Neel al Autaar: V2 P49

¹³ Sharha Muslim by Nawavi: 3/6/40

¹⁴ Tirmizi wal Tohfa: V3 P532; Sharha An Nawavi: 3/2/39; Neel al Autaar: 2/3/50; Fathul Baari: V4 P252

¹⁵ An Nawawi Ezan Saheeh al Jame: 1/1/366; Neel al Autaar Ezan Fathul Baari: V4 P262

¹⁶ (T: Ittefaq, Ijma e Sahaba)

¹⁷ Bukhari Ma'a al Fatha: V4 P250; Bahawaala Salah Allah Ta'ala Taraweesh by Albani (Urdu translation) P55-56

Hazrat Umar ؓ ne imam ki iqhteda mein ba-jamat namaz e taraweehadaa karney ko ziyada behtar qarar diya hai, to ye dar asal Nabi e Akram ﷺ ke is namaz ko ba-jamat padhane ki binaa par hai aur phir Aap ﷺ ka musalsal jamat karaane se ruk jaana mahez iske farz hojaane ke khadsha ki binaa par tha. Jo Nabi ﷺ ki wafat ke baad baaqi naa raha. Lehaza Hazrat Umar ؓ ke nazdeek iska ba-jamat padha jaana hi raajeh hua. To inho'n ne isi par logo'n ko jama kar diya. Isme ek to wahdan e ummat ka raaz panhaa'n hai, doosre aksar namaziyo'n ke liye ba-jamat namaz e taraweehka adaa karlena akele padhne ki nisbat asaan bhi hota hai.

Aur Hazrat Umar ؓ ka akele akele taraweeh padhne se bajamat padhne ko (amsal) qarar dena Nabi ﷺ ke amal e Mubarak se istembaat kiya gaya tha. Jaisa ke Hafiz ibne Hajar ne Ibnut Teen waghaira shurraah e hadees se naqal kiya hai aur Imam Bukhari ؒ ne is asar e farooqi ke ma'an baad Hazrat Ayesha ؓ se marwi wo hadees warid ki hai, jisme wo bayan karti hain: Nabi ﷺ ne namaz (taraweeh) padhi aur ye ramzan ka waqea hai (aur sahaba ؓ ne aapki iqhteda mein namaz padhi)¹⁸

Jabkey Imam Bukhari ke is hadees ko asar e farooqi ke fauran baad waarid karney mein bhi shayad yehi raaz hai ke Hazrat Umar ؓ ne Nabi ﷺ ke amal e Mubarak hi se istembaat kiya tha ke ba-jamat namaz e taraweehhi afza o behtar hai. Aur Hadees e Ayesha ؓ mein Nabi ﷺ ka wo amal e mubarak mazkoor hai.¹⁹

Ek Kat Hujjati Ka Izaala:

Hazrat Umar ؓ ke asar mein warid inkey alfaaz: نعم (نعمت) البدعة هذه se baaz log badi kat hujjati kartey hain aur isko buniyad banaa kar bidaat ke ek ambaar ko jawaz mohiyya karna chhahte hain. Balkey in alfaaz se inho'n ne baqa'eda ek usool ghad liya hai ke baaz bida'at e hasanah bhi hoti hain, jaisa ke Hazrat Umar ؓ ne taraweeh ki jamat ko bida'at e hasanah qarar diya hai. Aur Bida'at e Hasanah o Saiyyiah ki is taqseem ke baad wo apni ejad karda bida'at ko jawaz mohiyya kartey phirte hain. Jo ke kai wajooh ki binaa par saheeh nahi hai.

Awwalan: Is silsila mein pehli baat to ye zahen nasheen rehni chhahiye ke bida'at ki ye taqseem hi saheeh nahi, balkey Nabi ﷺ ne har bida'at ko gumrahi aur maujab e Jahannam qarar diya hai. Chunache Saheeh Muslim aur Sunan e Arba'a Musnad Ahmad, Baheqhi, Daarmi aur Mustadrak Hakim mein marwi ma'aroor Khutba e Masnoona (jisey Nabi ﷺ, Khulafa e Rashideen, Aam Sahaba Ikram ؓ, tabaeen, tabe-tabaeen aur aimma e deen ؓ har wa'az o irshad ki majlis mein padha kartey the aur Ulama e ummat aaj tak khutbaat e juma waghaira mein padhte chale aarahe hain) Iskey aqhir mein irshad e Nabawi ﷺ ke ye alfaaz bhi hain: Aur badtareen afa'aal, deen mein daqhil ki jaane waali nai ejadaat hain aur har aisee ejad bida'at aur har bida'at gumrahi hai.

Aur Sunan Nasai o Saheeh ibne Khuzaima mein ye alfaaz bhi hain: Aur har gumrahi ka anjaam naar e Jahannam hai.²⁰

Jabkey tamam bida'at se bachne ke barey mein Abu Dawood, Tirmizi, Ibne Majja, Musnad Ahmad, Saheeh Ibne Hibban aur Sunan e Daarmi mein irshad e Nabawi ﷺ hai: Tumme se jo shaqs (ta-der) zinda raha, wo bahot iqhtelaaf dekhega (aisey mein) tum meri sunnat aur mere hidayat yaafta khulafa e rashideen ka tareeqa mazbooti se apnaae rakhna aur khabardaar! Deen mein ejad kiye jaane waale nat-nae umoor se bach kar rehna, kyou'nke har aisa tareeqa (bida'at) gumrahi hai.²¹

In ahadees se ye baat khul kar saamne aajaati hai ke (T: Bida'at e) Hasana o Saiyyia waali taqseem saheeh nahi balkey (kul) ke lafz se Nabi ﷺ ne har bida'at ko hi gumrahi o maujab e Jahannam qarar diya hai.

Saniyan: Is asar e farooqi, bida'at e hasana par istedal ke saheeh naa hone ki doosri wajah ye hai ke Hazrat Umar ؓ ke irshad mein jo lafz (bida'at) istemal hua hai wo apney mutabaadar o ma'aroor ma'ano'n mein nahi

¹⁸ Bukhari: V4 P250

¹⁹ Fathul Baari: V4 P252; Salat ut Taraweeh by Albani: P33-39. Jisme mausoof ne Jamat e Taraweeh ki mashru'iyat 6 ahadees se saabit ki hai. Jiska Maulana

Muhammad Sadiq Sahab Khaleel (Faislabad) ne Urdu tarjuma bhi shaae kar diya hai.

²⁰ Mishkat: V1 P51

²¹ Riyaz us Saleheen: P87 (Darul Mamun, Damascus)

hai. Balkey ye to (mashaaklah) hai jokey arbo'n mein ma'aroof tha, ke aisa lafz istemal karna jissey iska asal ma'ana nahi, balkey koi doosra ma'ana muraad hota hai. Khud Quran e Kareem mein is mushakelah ki missal maujood hai.

Allah Ka Rang Aur Allah Se Behtar Rang Kiska Ho Sakta Hai?²²

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً

Yaha'n (Sibgah) se iska mutabaadar o ma'aroof laghwi ma'ana rang yaa powder to nahi, balkey Deen e Islam muraad hai.

Isi tarha hi qaul e Hazrat Umar ؓ mein bida'at se murad sirf ye hai: guzishta ayyam mein naa paai jaane waali cheez ko wajood mein laana. Jabkey ye bhi nahi ke ye taraweeh ki jamat saabiq mein bilkul mujood hi nahi thi, ye maujood thi aur iska ajar iskey Sunnat e Rasool ﷺ hone ke pesh e nazar hi kiya gaya tha. Jaisa ke tafseel zikar ki jaa chuki hai aur yaha'n ye baat bhi zikar kar de'n ke Nabi ﷺ ke chand din taraweeh ki jamat karaaney ke baad iski jamat ko tark kar dene se ye bhi laazim nahi aata ke phir ahed e farooqi tak dobara kabhi jamat hi nahi hui. Balkey Sahaba Ikram ؓ ka masjid mein giroho'n ki shakal mein muqhtalif aimma ki iqteda mein ba-jamat taraweeh sabit hai, jaisa ke asar e farooqi ke shuru ke alfaaz و يصلى الرجل ويصوته الرهط se pataa chalta hai ke koi akele padhta aur kisi ke sath kuch log hote. Albatta ek imam ki iqteda mein ba-qaaeda jamat ki shakal nhi thi. Jaisa ke Hadees e Ayesha ؓ ke aqhari alfaz se pataa chalta hai. Lehaza namaz e taraweehki jamat ko ma'aroof ma'ano'n mein bidat kehna ya samajhna hi saheeh nahi. Ye bida'at tab hoti jab iska Nabi ﷺ se koi saboot hi naa hota, halaa'nke aisa nahi hai. Ye to deegar kutub e hadees ke alaawa khud Saheeh Bukhari mein Nabi ﷺ ki sunnat se sabit hai. Gharz alfaaz e Umar ؓ mein warid laft e bida'at az qism (mashakelah) hai.

Rakaat Taraweeh Ki Ta'adaad:

Namaz e Taraweeh ki kitni hain? Is silsila mein maujooda ta'ammul to aapke saamney hai ke koi 8 Taraweeh aur 3 witr. Kul 11 rakaate'n padhta hai, koi 10 taraweeh aur 3 witr, kul 13 ra'aate'n padhta hai aur koi 20 taraweeh aur 3 witr kul 23 rakaate'n padhta hai.

Jabke Hafiz ibne Hajar Asqalani ne Fathul Baari mein, Allama Aini Hanafi ne Umdatul Qaari mein, Imam Shaukani ne Neel ul Autaar mein aur Allama Mubarakpuri ne Tohfatul Hauzi mein aur deegar Aimma o Fuqaha aur Ahle Ilm ne apni apni kutub mein ahed e khilafat e rasheda ke baad waale muqhtalif logo'n se rakaat taraweeh ki muqhtalif ta'adaad naqal ki hai. Inme baghair witr ke ur witr samet 11 aur 13 rakaate'n bhi manqool hain aur namaz e taraweeh hi ki 16, 20, 24, 28, 34, 36, 38, 39, 40, 41, 46, 47, 49 rakaate'n bhi manqool hain.²³

Ek admi rakaat e taraweeh mein iqhtelaf ki ye bharmar dekh kar hairan reh jaata hai ke aqhari saheeh baat kya hai? Aur is iqhtelaf ka hal kiya hai?

In arab mumalik aur khaleeji riyasato'n mein to witr'o'n samet 13 rakaato'n ka bhi riway hai, jisme'n dar-asal namaz e isha ki aqhari 2 sunnate'n ya fajr ki 2 sunnate'n ya mahez 2 iftetaahi rakaate'n shamil hoti hain jaisa ke²⁴

Hamare barre sagheer ke mumalik paak o hind waghaira mein sirf 2 hi adad ma'aroof hain: Ek witr'o'n samet 11 rakaat yaani 8 Taraweeh aur doosra witr'o'n samet 23 rakaat yaani 20 taraweeh aur in har 2 nazariya ke qaeleen ulama ne apna apna mauquf sabit karney ke liye aaj tak beshumar kitabe'n risaaley aur mazameen o maqaale likhe hain aur fareeqain ne hi apni apni baat manwaane ke liye edi-choti ka zor lagaaya hai. Lekin awam un naas ke nazdeek aaj bhi ye sawal baaqi hai ke aqhir saheeh baat aur dad e masnoon kya hai? aur fuqaha e mazaahib ke mabain paae jaane waale is iqhtelaf ka hal kya hai?

²² Surah Baqara: 138

²³ Fathul Baari: V4 P253; Umdatul Qaari: 4/7/174,204-205; Neel ul Autaar: 2/3/53; Tohfatul Hauzi: 3/522-532

²⁴ Umdatul Qaari (bahawaala saheeqa), Tohfatul Hauzi (hawaala saheeqa), Sharha An Nawawi A'laa Muslim

(3/6/21016); Salat ut Taraweeh by Albani: P30-32) aur Fathul Mulhim by Maulana Shabbir Ahmad Usmani: V2 P288) mein mazkoor hai.

Masnoon Adad e Taraweeh:

Ham yaha'n 11 se lekar 49 rakat taraweeh ke silsile mein paae jaane waale aqwaal, inke dalaal aur taujihaat ke tazkirah se baat ko tool nahi dena chhahte. Ahle ilm is silsila mein bahot kuch likh chuke hain. Hamare samney sirf ek hi nuqta hai aur ham isey hi zer e bahes laae hain aur wo nuqta ek sawal hai ke Hadees Rasool ﷺ aur Asaar e Sahaaba رضی اللہ عنہ کی روشنی میں نماز e taraweehka masnoon adad ya masnoon namaz e taraweehki kitni rakate'n hain?

Pehli Hadees:

Is silsila mein jo ahadees milti hain, inme se:

Bukhari o Muslim, Abu Dawood o Tirmizi, Nasai o Musnad Ahmad, Musnad Abi A'awaana, Muwatta Imam Malik aur Sunan Baheqhi mein Hazrat Abu Salma bin Abdur Rahman رضی اللہ عنہ بیان کرتے ہیں: Inho'n ne Ummul Momineen Ayesha رضی اللہ عنہا سے poocha Maah e ramzan (ki raato'n) mein Nabi ﷺ ki namaz kaisi hoti thi? Inho'n ne jawab diya: Aap ﷺ ramzan ya kisi doosre mahine mein 11 rakat se ziyaada nahi padha karte the.²⁵

Ye 11 rakate'n 3 witr'n samet hain aur inme taraweeh ki ta'adaad sirf 8 rakate'n hain, jaisa ke khud isi hadees ke alfaaz hain: Aap ﷺ 4 rakaate'n padhte, jinke tool aur husn ka mat pooch, phir Aap ﷺ 4 rakaate'n padhte, jinke tool o husn ke bhi kya kehne aur phir 3 padhte the.²⁶

Sahihain waghaira ki is hadees se maloom hua ke Nabi ﷺ ke Qiyam ul Lail, Qiyam e Ramzan, Tahajjud ya Taraweeh ki tadaad 8 rakaate'n 3 witr kul 11 rakaate'n thi. Is hadees se ye bhi malum hua ke 4 rakaate'n ek salam ke sath bhi padh jaa sakti hain, ye jaez to hai, lekin (mustahab) yehi hai ke 4 rakaato'n ko 2 salamo'n ke sath yaani 2-2 karke padha jaae. Kyou'nke Nabi ﷺ ka aam ma'amool aur ma'arof tarz e amal yehi tha aur Saheeh Muslim mein irshad e Nabawi ﷺ hai: Raat ki (nafili) namaz 2-2 rakaate'n hai.²⁷

Is hadees ka taqaaza bhi yehi hai, Imam Nawavine yehi mauqaf iqhteyar kiya hai, agarche Shafaiyya aur Shaikh bin Baaz ke nazdeek 4 rakaate'n ek salam se jaez hi nahi.²⁸

Sama hatush Shaikh bin Baaz ne apney ek fatwa mein likha hai ke 4 rakaato'n waali hadees se murad ye hai ke Aap ﷺ har 2 rakaato'n ke baad hi (T: Salam) pherte they, naa ke 4 rakaate'n musalsal padhne ke baad, kyou'nke Aap ﷺ ka irshad hai: Raat ki nafili namaz 2-2 rakaate'n hai.²⁹

Bukhari o Muslim mein Hazrat Ayesha رضی اللہ عنہا سے marwi hai: Nabi ﷺ raat ko 2-2 rakaate'n karkey 10 rakaat padha karte the aur aqhir mein ek rakaat witr padhte they.³⁰

Aur is ma'ani ki kai ahadees hain aur muqhtalif ahadees ek doosre ki tafseer bayan karti hain.³¹

Ek Shubha Ka Izaala:

Yaha'n ye eteraaz kiya jaa sakta hai ke ye to Aap ﷺ ki namaz e tahajjud ya Qiyam ul Lail ki rakaate'n thee'n naa ke NT.

Jabkey is eteraaz ka jawab ya is shubhe ka izaala is tarha mumkin hai, jokey isi hadees ke andar hi maujood bhi hai ke raawi ne QIYAM E RAMZAN ya murwajja istelah ki roo se namaz e taraweehke barey mein sawal kiya tha aur Hazrat Ayesha رضی اللہ عنہا ne isey jawab bhis usee ke barey mein diya. Aur ahle ilm ke mabain is baat par koi iqhtelaf nahi ke baqiya mahino'n ki namaz e tahajjud hi Ramzan ul Mubarak mein namaz e taraweeh hai. Kyou'nke RS mein is namaz e taraweehke alaawa Tahajjud padhan Nabi ﷺ se kisi hadees mein sabit nahi, aur isi baat ki saraahat mumtaaz Hanafi Aalim Allama Anwar Shah Kashmiri ne Faizul Baari aur Taqreer e Tirmizi (Urz ash Shazee) mein ki hai.³²

²⁵ Bukhari Kitab al Tahajjud: V3 P33; Baab Qiyam an Nabi ﷺ fee ramzan: V4 P251; Muslim: 3/6/17; Kitab as Salat Allah Ta'ala Taraweeh: P30

²⁶ As mentioned in reference 24

²⁷ Muslim: V1 P516-519; Saheeh al Jaami by Tabrani : 2/3/256

²⁸ Al Fiqha A'ala al Mazaahib al Arba'a; Sharha Muslim:3/6/30

²⁹ As mentioned in reference 26

³⁰ Bukhari & Muslim

³¹ Fataawa as Siyaam: P87 - Jama'a o Tarteef Muhammad al Musnad

³² Al Urf ash Shazee: P309 aur baaz editions mein P329; Faiz ul Baari: V2 P420; Tafseel Salat Allah Ta'ala Taraweeh by Albani: P32-164 Urdu Edition

Namaz e Taraweeh, Qiyam ul Lail, Salat ul Lail aur Tahajjud:

Gharz ye chaaro'n naam ek hi namaz ke hain, saal ke 11 mahino'n mein jo namaz doosre 3 naamo se padhi jaati hai, isey hi maah e ramzan mein Taraweeh ke naam se adaa kiya jaata hai aur jin 3 raato'n mein Nabi ﷺ ne namaz e taraweehki jamat karwaai thi, un raato'n mein alag se Tahajjud ke naam se Nabi ﷺ ka Qiyaam ul Lail adaa karna hargiz saabit nahi hai. Balkey Sahaba Ikram رضوان الله عليهم اجمعين ke bayan ke mutabiq Aap ﷺ ke Taraweeh ki jamat se farigh hone ke baad itna waqt hi nahi bacha tha ke koi doosri muta'addid rakaato'n waali namaz padhi jaa sakti. Yehi wajah hai ke Imam Bukhari aur deegar mohaddiseen ne Ummul Momineen Hazrat Ayesha رضي الله عنها se marwi Qiyam ul Lail ya Tahajjud ki 11 rakaato'n waali namaz par mushtamil hadees ko Kitab ut Taraweeh mein zikar kiya hai.

1. Is namaz e taraweehke hi Tahajjud hone, Nabi ﷺ ke maah e ramzan mein Tahajjud ki jagah sirf Taraweeh hi padhne aur Tahajjud ke naam se doosri namaz naa padhne ki waazeh daleel wo hadees hai, jisme Hazrat Abu Zar Ghaffari رضي الله عنه farmate hain: Hamne Nabi ﷺ ke sath maah e ramzan ke roze rakhe, Aap ﷺ ne hame'n 23rd roze tak qiyam nahi karwaaya aur is raat jab qiyam karwaya to itni lambi qiraa-at farmai ke pehli raat ka ek tehaai hissa aur doosri raat ka aadha hissa qiyaam mein hi guzar gaya..... aur teesri raat jab Aap ﷺ ne qiyam ki jamat karwaai to itni lambi tilaawat farmai hatta ke ham dar gae ke aaj kahee'n ham falaah se hi naa reh jaae'n. Maine arz³³ kiya ke falaah se kya muraad hai? to inho'n ne farmaya: Sehri khaana.³⁴

'Hatta ke ham dar gae ke aaj kahee'n ham falaah se hi naa reh jaae'n' ye alfaaz Saheeh ibne Khuzaima ke hain, jinho'n ne ise saheeh us sanad qarar diya hai. Dr. Mustafa Azmi ne bhi isey Saheeh kaha hai aur Allama Albani ne inke Saheeh kehne ko bar-qarar rakha hai.³⁵

2. Nabi ﷺ ne 3 roz Sahaba Sahaba Ikram رضوان الله عليهم اجمعين ko Taraweeh padhai aur ye silsila band kar diya aur iska sabab baaz riwayat mein ye bayan farmaya: Lekin mujhe khadsha hogaya ke kahee'n tum par Salat ul Lail farz naa kardi jaae aur tum isse aajiz reh jao.³⁶

Jabke baaz riwayat mein ye alfaaz bhi hain: Mujhe khadsha hua ke is maah ka qiyaam kahee'n tum par farz na kar diya jaae.³⁷

Is baat par sabka ittefaaq hai ke in raato'n mein jis namaz ki jamat Nabi ﷺ ne karwaai thi wo Taraweeh hi thi aur raise hi in ahadees e saheeha ki baaz riwayat mein Salat ul Lail aur Qiyam haazash Shahar bhi kaha gaya hai.

To goya Taraweeh hi Ramzan mein Salat ul Lail aur Tahajjud hai.

3. Hazrat Umar Farooq رضي الله عنه bhi Namaz e Taraweeh o tahajjud ko ek hi samajhte the aur log raat ke pehle hissa mein Taraweeh padhte the, jabke wo raat ke aqhari hissa mein Taraweeh padha karte the, magar sirf ek hi martaba jaisa ke Allama Anwar Shah Kashmiri Hanafi ne tafseel zikar ki hai.³⁸
4. Allama Anwar Shah Kashmiri رحمه الله ne Imam Muhammad bin Nasar Maroozi se naqal karte hue likha hai ke baaz ulama e salaf ka kehna hai ke jo shaqs Taraweeh padhe isey phir Tahajjud nahi padhni chahiye aur baaz ulama ne nawaafil ki ijaazat di hai aur aagey likhte hain ke ulama e salaf ka ye ihtelaf e raae bhi is baat ki daleel hai ke inke nazdeek dono'n namaze'n ek hi hain.³⁹

³³ T: Raawi

³⁴ Abu Dawood: 1362; Tirmizi: 787; Nasai: 1364; Saheeh Ibne Hibban: 2538; Saheeh Ibne Khuzaima: V3 P338 # 2206

³⁵ Saheeh Ibne Khuzaima: V3 P338 Tehqeeq al Azmi

³⁶ Fathul Mulhim: V2 P322

³⁷ Fathul Mulhim: V2 P322

³⁸ Faizul Baari: V2 P429

³⁹ Faizul Baari: V2 P420

Tahajjud o Taraweeh Mein Farq Saabit Karne Ki Baaz Kawisho'n Ka Muqhtasar Jaaeza:

Sabeqa Dalaael ki raushni mein insan o diyaanat ke sath ghaur karne par waazeh ho jaata hai ke Tahajjud aur Taraweeh dono'n naam ek hi namaz ke hain. Taaham baaz hazraat bade shadd o madd se dono'n mein farq karne ke qaael hain aur is farq ko numaya'n karne ke liye baaz nukaat ki nishan dahi ki jaati hai. Jinki haqeeqat ko washegaaf karte hue Dr. Muqhtada Hasan Azhari Jamea Salafiyya Banaras likhte hain:

1. Ek farq ye batlaaya jaata hai ke Taraweeh shuru raat mein padhi jaati hai aur Tahajjud aqheer raat mein. Magar ye mahez ghalat fehmi hai. Tahajjud aur Taraweeh ka waqt bilkul ek hai, yaani Taraweeh ke baad fajar se pehle tak. Chunache ek riwayat mein Hazrat Ayesha رضي الله عنه ka ye bayan marwi hai ke: 'Rasool Allah ﷺ isha se farigh hone ke baad se fajar tak ke waqfa mein 11 rakaat padhte the.'

Aur doosri riwayat mein inho'n ne iski tafseel ye bataai hai ke:

'Aap ﷺ ne raat ke har hissa mein tahajjud ki namaz padhi hai. Kabhi shuru raat mein, kabhi darmiyan raat mein aur kabhi aqheer raat mein.'⁴⁰

Hazrat Anas رضي الله عنه ka byan hai ke: Ham nabhi ﷺ ko raat ke jis hissa mein sotey hue dekhna chhahte, dekh sakte the.⁴¹

Yaani Aap ﷺ ne Tahajjud ke liye raat ka koi hissa mislan ibtedaai yaa darmiyaani yaa qhri maqhsos nahi kar rakha tha, balkey raat ke jis hissa mein kisi roz namaz padhte, isi hissa mein kisi roz sote the. Is tarha chand roz musalsil aapko dekha jaata to raat ke har hissa mein kabhi sote aur kabhi jaagte hue dekha jaa sakta tha.

Baeena yehi maamla Taraweeh ka hai, ke ise raat ke jis hissa mein chhahe'n padh sakte hain. Aam log sahalat ke liye shuru raat mein padhte the, magar Hazrat Umar رضي الله عنه aqheer raat mein padhte the, Nabi ﷺ ne teesri raat aur baad mein Sahaba Ikram رضوان الله عليهم اجمعين ne bhi kabhi kabhi ise saher tak tool de diya tha.

2. Tahajjud aur Taraweeh mein ek doosra farq ye bhi batlaaya jaata hai ke Taraweeh jamat se padhi jaati hai aur Tahajjud bilaa jamaat.

Magar ye bhi saheeh nahi hai, dono'n hi namaze'n jamat ke sath padhi jaa sakti hain aur bilaa jamaat bhi. Tahajjud mein Nabi ﷺ ke sath doosro'n ki shirkat ke waqaaat bhi milte hain. Chunache ek baar Ibne Abbas رضي الله عنه shareek the. Ek baar Hazrat Huzaifa, ek baar Hazrat Ibne Masood aur ek baar Hazrat Jabir رضي الله عنه.⁴²

Taraweeh ki namaz bhi Nabi ﷺ ne sirf 3 raat jamat se padhaai, iske baad farziyyat ke andesha se jamat mauquf kardi aur gharo'n mein padhne ka mashwara diya. Is par khilafat e farooqi ke ibtedaai daur taka mal hota raha.⁴³ Yaani Rasool Allah ﷺ ke hasb e mashwara Sahaba Ikram apne apne gharo'n mein bilaa jamat Taraweeh padhte rahe. Balkey jo hazraat Masjid e Nabawi ﷺ mein aate the, inme bhi koi akela padhta tha aur kisi ke peeche chand afraad ki ek toil khadi ho jaati thi. Ek hi namaz, ek hi masjid mein muqhtalif toliyo'n ke andar bat kar padhne mein kai khataarat muzmir ho sakte the. Is liye Hazrat Umar رضي الله عنه ne masjid mein aane waalo'n ko ek hi imam ke tahet jama kar diya. Kyou'nke abh farziyyat ka andesha nahi raha tha aur Nabi ﷺ ki matlooba maslehat poori ho chuki thi.

⁴⁰ Muslim: V1 P255

⁴¹ Nisai aur Allama Albani ne isey Saheeh qaarar diya hai aur likha hai ke ye Saheeh Bukhari mein bhi hai, dekhiye: Hashiya Mishkat: V1 P379

⁴² Saheeh Musim: V1 P160-164

⁴³ Bukhari: V1 P147-198

Lekin khud Hazrat Umar ؓ aur baaz deegar hazraat bhi is jamat mein shareek naa hote the. Hazrat Umar ؓ aqheer raat mein Taraweeh padhna afzal samajhte the.

Is tafseel se malum hua ke Taraweeh ke liye jamat naa zaroori hai naa ahem. Isey ba-jamaat bhi padh sakte hain aur bilaa jamaat bhi aur baeena yehi hukam tahjjud ka bhi hai.

Ye bhi yaad rah eke agar ek hi namaz kisi zamana mein jamat se aur kisi zamana mein bila-jamat padhi jaae to mahez ba-jamat aur bila-jamat ke farq se wo dono'n 2 alag alag namzae'n nahi ho jaate'n. Aqhir witr ki namaz bhi 11 mahina bilaa jamat padhi jaati hai aur Ramzan mein jamat ke sath. Lekin kya koi is baat ka qaael hai ke 11 mahina to ye witr hai aur ramzan mein witr nahi, balke kuch aur hai?

3. Tahajjud aur Taraweeh mein ek teesra farq ye bhi batlaaya jaata hai ke Tahajjud ki mashruuiyyat nas e qurani se hui hai.

(Raate Ke Kuch Hissa Mein) Tahajjud Ki Namaz
Mein (Quran Padhe'n)⁴⁴

فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ

Raat Ko Qiyaamt Karo, Magar Thodi Raat Mein⁴⁵

قُمِ اللَّيْلَ إِلَّا قَلِيلًا

Aur Taraweeh ki masnooniyat ahadees se hui.

Nabi ﷺ ne farmaya: Maine ramzan ke qiyaam ko masnoon kiya.⁴⁶

Magar ye istedlal bhi ghalat fehmi par mabni hai. Mazkura dono'n ayato'n se ye to zahir hi hai ke tahajjud aur Qiyam ul Lail dono'n ek hi namaz ke naam hain. Ye bhi zahir hai ke jis Qiyam ul Lail ki mashruuiyyat nas e qurani se ho rahi hai wo Ramzan aur ghair e ramzan dono'n ko shamil hai. Iski taeed Nabi ﷺ ke is irshad se bhi hoti hai: Allah ne is (ramzan) ka roza farz kiya hai aur iska qiyam nafil banaya hai.⁴⁷

Abh 'Maine ramzan ke qiyam ko masnoon kiya' waali hadees ko lejiye. Isme Taraweeh ka lafz nahi hai, balke QIYAM E RAMZAN ka lafz hai aur nas e qurani QIYAM E RAMZAN ko bhi shamil hai aur jab QIYAM E RAMZAN hi ka naam Taraweeh hai to kaun keh sakta hai ken as e qurani isko shamil nahi. Pas haqeeqat ye hai ke Taraweeh ki mashruuiyyat nas e quran hi se hui hai.

Rahi 'Maine ramzan ke qiyam ko masnoon kiya' waali hadees to ye saqht zaef hai. Iske ek raawi Nazar bin Shaibaan ke mutalliq ibne Muyeen ka irshad hai ke iski hadees kuch nahi. Imam Bukhari aur Imam Dar e Qutni ne bhi iski is hadees ki tazeef ki hai.⁴⁸

Phir ye hadees mazkura saabeqa hadees ke ma'aruz bhi hai, lekin iske bawajood agar isey laaeq e etebaar maan bhi le'n to yaad rah eke Share'e haqeeqatan Allah Ta'ala hai. Is liye Nabi ﷺ ki taraf QIYAM E RAMZAN ki nisbat mashruuiyyat ke etebaar se nahi, balke sirf is etebaar se hai ke Aap ﷺ aam tahajjud ke muqable mein iski taraf ziyada tawajje aur shauq dilaaya hai. Iske fazaael o barakaat bayan kiye hain. Ta'adaad e rakaat aur kaifiyyat e adaa waghaira ki tafseelaat bataae'n.

Ye bhi yaad rah eke Lailatul Qadar ki mashruuiyyat aur masnooniyat ka zikar khusoosi taur par QIYAM E RAMZAN se alag kiya gaya hai. Magar koi nahi kehta ke Lailatul Qadar ki namaz aam QIYAM E RAMZAN se juda koi namaz

⁴⁴ Surah Bani Israel: 79

⁴⁵ Surah Muzammil: 02

⁴⁶ Nasai: Ye hadees zaef hai, jaisa ke kuch tafseel aage aarahi hai

⁴⁷ Sunan Kubra Baheqhi, basanad Zaef, Jaisa ke Albani ne likha hai: Hashiya Mishkat: V1 P613

⁴⁸ Tehzeeb ut Tehzeeb: V10 P438; Mizan ul Etedaal: V3 P234

hai. Isi tarha QIYAM E RAMZAN (Taraweeh) ka zikar tahajjud se alag ho jaane ki wajah se koi juda namaz nahi ban jaati.

Aaiye! Is silsila mein Maulana Anwar Shah Kashmiri ka ek jaame bayan padhiye! Wo likhte hain: 'Yaani aam taru par ulama (hanaiyya) ye kehte hain ke Taraweeh aur Salat ul Lail (tahajjud) 2 muqhtalif noe'e namaze'n hain. Lekin mere nazdeek muqhtariya ye hai ke ye dono'n namaze'n ek hain. Agarche in dono'n ke ausaaf mein kuch iqhtelaf hai.... magar sifaat ke iqhtelaf ko noe'e iqhtelaf ki daleel banana mere nazdeek theek nahi hai. Haqeeqat mein ye dono namaze'n ek hi hain. Awwal shab mein padhi gai to iska naam Taraweeh hua aur aqhir shab mein adaa ki gai to iska naam Tahajjud hua aur jab in dono'n ke ausaaf mein kuch iqhtelaf bhi hai to is lehaz se agar iske 2 naam ho'n to kya ta'ajjub hai? in dono'n namazo'n ka mutaghaaer an noe'e hona is waqt sabit hoga jab ye sabit ho jaae ke Rasool Allah ﷺ ne Taraweeh ke sath sath namaz e tahajjud bhi adaa farmai thi'.⁴⁹

Maulana Anwar Shah ka bayan aapne padh liya, jinke mutalliq Maulana Ashraf Ali Thanwi ka irshad hai ke: Is ummat mein inka wajood islam ki sadaaqat ki daleel aur mustaqil moajjeza hai.⁵⁰

Abh mazeed itmenan ke liye Maulana Rasheed Ahmad Gangohi ka bayan bhi padhiye: 'Ahle ilm par ye baat poshida nahi hai ke QIYAM E RAMZAN (Taraweeh) aur Qiyam ul Lail (Tahajjud) fil waqe dono'n ek hi namaz hai. Jo Ramzan mein musalmano ki asaani ke liye awwal shab mein muqarrar kardi gai hai. Magar abh bhi azmiyyat isi mein hai ke aqhir shab mein adaa ki jaae. Jo log Aap ﷺ ke haq mein tahajjud ki farziyyat ke qaael hain, inke nazdeek mohaqiq baat ye hai ke Taraweeh ain e tahajjud hai..... aur jo log ye kehte hain ke tahajjud ki farziyyat Rasool Allah ﷺ ke haq mein bhi mansooq ho gai, jaisa ke Hazrat Ayesha ؓ ka qaul hai. To inke maslak ke mutabiq Tahajjud par Aap ﷺ ki muwazabat iske sunnat e muakkeda hone ke daleel hogi aur qauli hadeese'n istehbaab par dalaalat kare'ngi, magar ramzan ki tahajjud jo ain e Taraweeh hai daleel e qauli ki binaa par sunnat e muakkeda hi rahegi. Allah A'alam⁵¹

Khulasa ye ke zaman ramzan ke tahajjud hi ka naam Taraweeh hai. Is liye Hazrat Ayesha ؓ ki hadees jisme ye bayan kiya gaya hai ke Nabi ﷺ Ramzan aur ghair e Ramzan mein raat ki namaz 11 rakaat se ziyada nahi padhte the. Isse kisi adna shubha ke baghair Taraweeh ki ta'adaad 11 rakaat Masnoon saabit hoti hai.

Doosri Hadees

Namaz e Taraweeh ke Masnoon a'adad ke ta'ayyun par dalaalat karne waali doosri hadees Mo'ojam Tibrani Sagheer, Qiyam ul Lail Maroozi, Saheeh Ibne Hibban aur Saheeh Ibne Khuzaima mein Hazrat Jabir ؓ bayan karte hain: Hame'n Nabi ﷺ ne maah e ramzan mein namaz (Taraweeh) ki 8 rakaat padhae'n aur witr padhae'.⁵²

Ye hadees bhi saheehain waali hadees ke maani mein iski muwaid hai. Aur ek ain shahid ki shahaadat hai. Kyou'nke Hazrat Jabir ؓ ne bhi is hadees mein aage poora waqea bayan kiya hai ke isse agli raat bhi ham sab ekatthe hokar Aap ﷺ ki aamad ke muntazir rahe, lekin Aap ﷺ bahar tashreef nahi laae aur subha poochne par bataya: main dar gaya ke kahee'n ye tum par farz naa hojaae.⁵³

Allama Zahabi ne Mizan ul Etedaal mein is hadees ko zikar karne aur jarah o ta'adeel bayan karne ke baad kaha hai ke iski sanad ausat darja ki hai aur Nabi ﷺ ki RT ki ta'adaad zikar karne ke liye Hafiz ibne Hajar ne is hadees ko Fathul Baari mein naqal kiya hai aur Muqaddama Fathul Baari mein inki apni saraahat ki roo se ke wo Fathul Baari mein jis hadees se bhi istedlal kare'nge wo Saheeh ya kam az kam Hasan darja ki hogi. Ye hadees kam az

⁴⁹ Faiz ul Baari: V2 P420

⁵⁰ Al Furqan Baraili: Safar 1372 hijri

⁵¹ Lataaef e Qasmiya: P13-17 Maktoob 3

⁵² Saheeh Ibne Khuzaima: V2 P138 aur Albani ne ise ta'aliqaat e Ibne Khuzaima mein Saheeh qarar diya hai, ba hawaala Tohfatul Hauzi: V3 P525; Salat Allah Ta'ala

Taraweeh: P33-34; Muqhtasar Qiyam al Lail by Maroozi: P155 (printed Allah Ta'ala Hadees academy, Faislabad); Allah Ta'ala Ta'aleeq al Mumjad: P138; Al Mara'ah: V2 P299, Allama Zahabi ne iski sanad ko ausat darja ki qarar diya hai; Mizan ul Etedaal: V3 P311

⁵³ As above

kam Hasan darja ki saabit hoti hai. (jo ke Allama Zahabi ke qaul ke muwafiq hai) is hadees ki sanad ke ek raawi Esa bin Jaariya par Maulana Shogh Nemwi ne Asaar as Sunan naami apni kitab mein kuch kalam naqal kiya hai. Jabke Allama A. Rahman Mubarakpuri ne Allama Zahabi jise (Ibne Hajar ke nazdeek naqd e rijaal mein isteqra e taamm ka darja rakhne wale) mohaddis ke muqable mein, inke kalam ko qabil e iltefaat qarar nahi diya.⁵⁴

Teesri Hadees

Ta'adaad e Taraweeh ke ta'ayyun aur Masnoon a'adad ke taqarrur se talluq rakhne waali teesri hadees Musnad Abi Ya'ala aur Mojam Tibrani Ausat mein Hazrat Jabir bin Abdullah رضي الله عنه se marwi hai. Jisme wo bayan karte hain: Hazrat Ubai bin Ka'ab رضي الله عنه Nabi ﷺ ki khidmat mein tashreef laae aur arz guzar hue ke Ya Rasool Allah ﷺ aaj raat yaani ramzan ki raat mein mujhse ek kaam sarzad ho gaya. Aap ﷺ ne poocha: Aye Ubai! Wo kya kaam hai? Kehne lage: Mere ghar ki khawateen ne kaha: Ham quran (ziyada) nahi padhtee'n, lehaza ham aapke sath Taraweeh padhe'ngi. Wo kehte hain ke maine inhe'n 8 rakaat (Taraweeh) padhai aur phir witr. Ye Aap ﷺ ki sunnat e raza (taqreeri hadees) hai. Kyounke Aap ﷺ ne inse kuch naa kaha.⁵⁵

Majmua az Zawaaed mein Allama Haithami ke baqul ye Hasan darje ki hadees hai aur kisi kaam ka Aap ﷺ ke ilm mein laaya jaana yaa kisi kaam ko Aap ﷺ ka ba-chashm e khud mulaaheza farmana aur phir is par khamosh rehna. Ye Aap ﷺ ki razamandi ki daleel hai. Jaisa ke khud isi hadees ke alfaaz se pataa chal raha hai aur agar Hazrat Ubai bin Ka'ab رضي الله عنه ka ye fel (8 taraweeh aur witr padhna) saheeh naa hota to Nabi e Akram ﷺ is par nakeer farmate. Khamosh naa rehte, kyou'ke kisi ghalat kaam ko hote dekha kar yaa sunkar nakeer kiye baghair khamoshi iqhteyar kar lena mansab e nabuwwat ke hi khilaf hai.

Chhaho'nti Hadees

Isi mauzu ki 4th hadees Muwatta Imam Maalik, Sunan Kubra Baheqhi, Musannaf Ibne Abi Shaiba aur Sunan Saeed bin Mansoor mein hai. Jisme Saeb bin Yazid bayan karte hain: Ameer ul Momineen Hazrat Umar Farooq رضي الله عنه ne Hazrat Ubai bin Ka'ab رضي الله عنه aur Hazrat Tameem e Daari رضي الله عنه ko hukam farmaya ke wo logo'n ko 11 rakaat padhaya kare'n aur imam 1-1 rakaat mein 100-100 ayat padhta, hatta ke ham thak kar a'asaa ka sahara lene par majboor ho jaate the aur tuloo e fajar ke qareeb jaakar ham namaz e taraweehse farigh hote the.⁵⁶

Is hadees ko naqal karne ke baad Maulana Soqh Nemwi likhte hain ke iski sanad Saheeh hai⁵⁷ Allama Albani ne bhi is hadees ki sanad ko saheeh qarar diya hai.⁵⁸

Allama Ibne Abdul Bar ne Imam Malik رضي الله عنه ki 11 rakaat waali is riwayat ke bare mein kaha hai ke Imam Malik رضي الله عنه isme munfarid hain. Halaan'ke ye baat ek batil wahem hai, jaisa ke Allam Zarqaani ne Muwatta ki sharha mein Ibne Abdul Bar ki tardeed karte hue kaha hai ke inka ye qaul durust nahi hai aur Allama Abdur Rahman Mubarakpuri ne bhi Tohfatul Hauzi mein aur Shogh Nemwi ne Asaar as Sunan mein Ibne Abdul Bar ke is wahem ko batil qarar diya hai.⁵⁹

Imam Malik رضي الله عنه ne apne liye 11 rakaato'n ko hi iqhteyar kiya hai, chunache Imam Siyuti apne risala Al Masabeeh Fis Salat Allah Ta'ala Taraweeh mein apne sathiyon mein se Al Jauzi ke hawale se bayan karte hain ke Imam Malik ne kaha: Jis a'adad par Hazrat Umar رضي الله عنه ne logo'n ko jama kiya, mujhe wohi sabse ziyada mehboob hai aur wo hai 11 rakaate'n aur yehi Nabi ﷺ ki namaz hai. Inse poocha gaya ke witr samet 11 rakaat? To inho'n ne

⁵⁴ Tohfatul Hauzi: V3 P525

⁵⁵ Tohfatul Hauzi: V3 P525-526; Majmua az Zawaaed: V3 P74; Qiyam al Lail by Maroozi

⁵⁶ Muwatta Imam Malik Ma'a Tanweer al Hawaalik by Siyuti: V1 P138; Mishkat: V1 P407; Tohfatul Hauzi: V3 P256; Qiyam ul Lail: P155; Sunan Kubra Baheqhi: V2 P496

⁵⁷ Allah Ta'ala Tohfa & as above

⁵⁸ Muqhtasar Saheeh Bukhari: P47; Salat Allah Ta'ala Taraweeh: P160

⁵⁹ Sharha az Zarqhaani: V1 P39; Allah Ta'ala Tohfa: V3 P526

farmaya: Haa'n aur 13 bhi qareeb hi hai, albatta ye jo ba-kasrat rakaate'n hain inke bare mein farmaya: main nahi naajta ke ye ba-kasrat rakaate'n kisne ejad kardi hain.⁶⁰

11 rakaato'n wali riwayat par Imam Malik رحمہ اللہ ki matabe'at Yahya bin Saeed Qattan ne Musannaf ibne Abi Shaiba⁶¹ mein, Abdul Aziz bin Muhammad ne Sunan Saeed bin Mansoor mein, Ismail bin Umaiyya, Usama bin Zaid, Muhammad bin Ishaq aur Ismail bin Jafar ne Saheeh ibne Khuzaima⁶² mein ki hai.

Albatta Muhammad bin Ishaq ne 13 rakaat ka zikar kiya hai. Imam Muhammad bin Nasar Maroozi ne Qiyam ul Laial⁶³ mein kaha hai ke QIYAM E RAMZAN ke bare mein Saeb bin Yazeed ki hadees se ziyada saheeh hadees aur koi nahi hai. Yaani 13 rakaat wali jisme Saeb bin Yazid رحمہ اللہ bayan karte hain: Ham ahed e farooqi mein maah e ramzan mein Qiyam ul Lail ki 13 rakaate'n padha karte the.⁶⁴

Imam Muhammad bin Ishaq ne kaha: Isse saheeh hadees, Taraweeh ke silsile mein maine doosri koi nahi suni.⁶⁵

Aur 13 rakaat ki is riwayat se malum hua ke Muhammad bin Ishaq isme munfarid hain.

Paa'nchwee'n Hadees

Lekin ye riwayat Ummul Momineen Hazrat Ayesha Siddiqah رضي الله عنه ki Saheeh Muslim waali is hadees ke muwafiq hai, jisme 13 rakaato'n ka hi zikar hai, lekin isme fajr ki 2 sunnate'n bhi shamil hain.⁶⁶

Is tarha muqhtalif riwayaat mein mutabeqat bhi ho jaati hai. Chunache Saheeh Muslim mein is hadees ke alfaaz ye hain: Nabi ﷺ Fajar ki 2 rakaato'n samet 13 rakaat padha karte the.⁶⁷

Mazkoora sabeqa tamam ahadees o asaar mein 11 rakaato'n ka hi zikar aaya hai aur hadees e Ayesha رضي الله عنه ke siwa baaqi sab Qiyam e Ramzan ya Namaz e Taraweeh ke bare mein hi hain, jabke mutlaq tahajjud ke bare mein bhi Saheeh Bukhari o Muslim aur Abu Dawood mein 8 rakaato'n aur witr ki hi zikar milta hai, ziyaada ka nahi. Aur in 8 ke sath 5 witr yaani 13 rakaaten yaa Isha o fajr ki aqhr o pehli sunnato'n samet 12 rakaato'n yaa inme se kisi ek ki sunnato'n samet 10 rakaato'n aur 3 rakaat witr ka tazkirah milta hai.⁶⁸

11 rakaat Ke A'adad Ki Hikmat:

Sabeq mein zikar ki gai tafseel se malum hua ke namaz e taraweehya Qiyam e Ramzan o Qiyam ul Lail ka witr ki samet Masnoon adad 11 rakaate'n hi hai aur is 11 ke a'adad ki hikmat kya hai? is silsila mein Hafiz ibne Hajar Asqalaani رحمہ اللہ Fathul Baari mein likhte hain: Mujh par zahir hua hai ke 11 se ziyada rakaate'n naa padhne ki hikmat dar-asal ye hai ke namaz e taraweehaur witr dono'n hi raat ki namaz ke sath khaas hain aur din ke farz Zohar ki 4 aur Asar ki 4 aur Maghrib ki 3 rakaate'n yaani kul 11 rakaat dinke witr hain. To munasib yehi tha ke ijmaal o tafseel har etebaar se raat ki namaz bhi din jitni hi ho aur jin riwayat mein 13 rakaato'n ka zikar hai, inki munasebat dinki namazo'n ki rakaato'n se you'n mumkin hai ke jab mazkura 3 namazo'n ki 11 rakaato'n mein fajr ki 2 farz rakaate'n bhi shamil kar le'n to 13 ho jaati hain. Kyou'nke apne maa-ba'ad ke etebaar se wo bhi dinki hi namaz hai.⁶⁹

⁶⁰ Allah Ta'ala Tohfa: V3 P523

⁶¹ V2 P289

⁶² V4 P186

⁶³ P95

⁶⁴ Qiyam ul Lail: P95, bahaawal Salat Allah Ta'ala Taraweeh: P60; Allah Ta'ala Tohfa: V3 P526

⁶⁵ Fathul Baari: V4 P254

⁶⁶ Muslimo Sharha Nawawi: 3-6-17)

⁶⁷ As above

⁶⁸ Tohfatul Hauzi: V3 P524-527

⁶⁹ Fathul Baari: V3 P21

Bees 20 rakaat Taraweeh Se Mutalliq Hadees Ki Haqeeqat:

Sabeqa tafseel se ye baat bhi malum ho gai ke saheeh tareen ahadees aur Asaar e Sahaba رضوان الله عليهم أجمعين ki roo se Taraweeh ka a'adad Masnoon 11 rakaat hai. Abh rahi wo hadees aur asaar jinse 20 taraweeh ka pataa chalta hai.

To 20 taraweeh ke zikar par mabni Nabi ﷺ tak paho'inchne waali sanad par mushtamil yaani marfu hadees Hazrat Ibne Abbas رضي الله عنه se Musannaf ibne Abi Shaiba, Mojam Tibrani Kabeer, Sunan Kubra Baheqhi, Musnad Obaid bin Hameed al Kashi, aur Mojam Baghwi mein marwi hai, jisme wo bayan karte hain: Nabi ﷺ ramzan mein witro'n ke siwaa 20 rakaate'n padha karte the.⁷⁰

20 rakaat Taraweeh ke zikar par mabni shayad sirf yehi ek marfu hadees hai, kyou'nke is mauzu ki doosri koi riwayat hamari nazar se nahi guzri. Albatta baaz sahaba ke asaar hain, jinhe'n ham aage chal kar zikar kar rahe hain aur yaha'n is marfu riwayat ki istenaadi haisiyat ke taa'ayyun ke liye ham mahereen e fun e hadees ke aqwaal pesh kar rahe hain.

1. Ma'arroof Hanafi Mohaddis Allama Zeli, Nasb ur Raaya Fee Taqhreef Ahadees al Hidaaya mein likhte hain: Ye riwayat Imam Abu Bakar bin Abi Shaiba ke dada Abu Shaiba Ibrahim bin Usman ki wajahse ma'alool (illat waali) hai. Kyou'nke iske zaef hone par tamam mohaddiseen e ikram ka ittefaq hai aur Ibne A'adee ne Al Kaamil mein ise kamzor qarar diya hai. Phir ye riwayat is saheeh hadees ke bhi khilaf hai jisme Ramzan o ghair ramzan kisi waqt Nabi ﷺ ke 11 rakaat se ziyada naa padhne ka zikar aaya hai aur Abu Salma bin A. Rahman ke tareeq se Hazrat Ayesha رضي الله عنها se marwi hadees ماكان يزيدو في رمضان... ولا في غيره... bhi naqal ki hai. Jo ham 'masnoon a'adad e Taraweeh' ke ta'ayyun ke liye pehli hadees ke taur par zikar kar aae hain.⁷¹
2. Aise hi ek doosre hanafi aalim Maulana Shoqh Nemwi apni kitab Asaar as Sunan ke hashiya par likhte hain ke Abu Shaiba Ibrahim bin Usman zaef hai. Imam Baheqhi ne is hadees ko warid karke aqhir mein likha hai ke Abu Shaiba Ibrahim bin Usman al A'abasi al Kufi isme munfarid hai aur wo zaef hai.

Aur Tehzeeb al Kamal mein Mazee likhte hain: Imam Ahmad, Yahya aur Ibne Dawood ne kaha ke ye (Abu Shaiba) zaef hai. Aur Yahya ne ye bhi kaha hai ke ye siqa nahi hai. Imam Nasai aur Dulaabi ne kaha hai ke ye matrook ul hadees hai aur Abu Hatim ne kaha ke: Hadees bayan karne mein zaef o kamzor hai aur mohaddeseen isse hadees riwayat karne se sukoot kiye hue hain aur saleh ne kaha hai ke wo zaef tha, uski bayan karda hadees naa likhi jaae aur age chal kar Mazee kehte hain: Iski munkar riwayat mein se ek wo hai jisme hai ke Nabi ﷺ ramzan mein 20 rakaate'n padha karte the. Aise hi Mizan ul Etedaal mein Allama Zahabi ne bhi kaha hai.⁷²

Hafiz ibne Hajar رحمه الله ne Taqreeb ut Tehzeeb mein isey Matrook ul Hadees qarar diya hai.⁷³

Nasbur Raaya mein Allama Zeli ke naqal karda aqwaal ke baad se lekar Hafiz ibne Hajar ke qaul tak ke tamam aqwaal Asaar as Sunan mein Maulana Shoqh Nemwi ne bhi naqal kiye hain.

3. Ek teesre hanafi aalim Shaikh ibnul Hammam ne Fathul Qadeer Sharha Hidaaya mein is hadees ko naqal karne ke baad likha hai: Abu Shaiba ki wajah se ye zaef hai aur tamam mohaddiseen iske zof par muttafiq hain aur phir ye ek saheeh hadees ke muqalif bhi hai.⁷⁴

⁷⁰ Tohfatul Hauzi: V3 P529

⁷¹ Nasbur Raaya; Tohfatul Hauzi: V3 P529

⁷² Allah Ta'ala Tohfa

⁷³ Allah Ta'ala Taqreeb ut Tehzeeb: 25

⁷⁴ Allah Ta'ala Tohfa: V3 P529-30

4. Ek chhao'nte hanaafi aalim Allama Aini ne Bukhari Shareef ki sharha Umdatul Qaari mein likha hai: Imam Ibne Abi Shaiba ke Daada Qazi Ausat Abu Shaiba ki Imam Shoa'aba ne takzeeb ki hai aur Imam Ahmad, Ibne Muyeen, Bukhari aur Nasai ne usey zaeef qarar diya hai. Aur Imam Ibne Adi ne uski riwayat karda is hadees ko uski manakeer mein se qarar diya hai.⁷⁵
5. 6/7: Is hadees ko Maulana Abdul Hai Lukhnawai, Maulana Anwar Shah Kashmiri aur Maulana Muhammad Zakariyya Kandhelwi jaise ulama e ahnaaf ne bhi zaeef kaha hai. Gharz Imam Ahmad, Ibne Muyeen, Bukhari, Nasai, Siyuti⁷⁶ aur Haithami ne bhi zaeef qarar kiya hai.⁷⁷ Allah Ta'ala Tohfa⁷⁸ mein Allama Abdur Rahman Mubarakpuri farmate hain: Ye hadees saqht zaeef hai, jisse istedlal karna saheeh nahi, kyou'nke ye istedlal ke laaeq hi nahi.

Muta'allega Asaar e Sahaba رضوان الله عليهم أجمعين Ki Istenaadi Haisiyat:

20 rakaat taraweesh se talluq rakhne waali is mazkura baala hadees ki istenaadi haisiyat to aapke ilm mein aagai hai. Abh aap khud ba-asaani faisla kar sakte hain ke wo marfu hadees qabil e hujjat o istedlal nahi hai. Abh rahi baat Sahaba Ikram se marwi mauqaf o asaar ki, to inme se mohaddiseen ke nazdeek saheeh sanad ke sath marwi Hazrat Umar Farooq ؓ ka asar (chhaho'nti hadees ke taur par) zikar kiya jaa chukka hai. Jisme mazkoor hai ke inho'n ne Hazrat Ubai bin Ka'ab ؓ aur Hazar Tameem ad Daari ؓ ko hukam farmaya ke wo logo'n ko 11 rakaate'n padhae'n aur wohi a'adad Imam Malik ؓ se mehfooz tar marwi hai.

Pehla Asar e Farooqi:

Yehi Hazrat Umar Farooq ؓ se saheeh sabit hai aur Musannaf Abdur Razzaq waala asar (jisme 21 rakaato'n ka zikar aaya hai) wo ghair mehfooz aur mahez raawi ka wahem hai.⁷⁹

Baqaul Allama Albani: 11 rakaat waali hadees ke muqabla mein Musannaf Abdur Razzaq ka 21 rakaato'n waala asar pesh hi nahi kiya jaa sakta. Jaisa ke Hafiz ibne Hajar ne bhi Fathul Baari mein yehi baat kahi hai aur iski muta'addid wujuhaat hain. Jinme se ek to ye baat hai ke 21 ka lafz ghalati aur wahem ka nateeja hai. Saheeh lafz 11 hi hai. Doosre ye ke siqa ruwaat⁸⁰ 21 kaa nahi, balkey 11 ka zikar karte hain. Teesre ye ke 21 ki riwayat bayan karne mein Imam Abdur Razzaq munfarid hain aur wo agarche mashoor ma'aroor musannif o siqa aur haafiza hain, lekin umar ke aqhri hisaa mein nabina ho jaane ki wajah se hafiza kharab ho gaya tha. Hafiz ibne Hajar ne Allah Ta'ala Taqreeb mein iski sarahat ki hai aur Ibne Islaah ne Muqaddama Uloom ul Hadees⁸¹ mein Imam Ahmad bin Hambal ka qaul naqal kiya hai ke Imam Abdur Razzaq aqhri umar mein nabina ho gae the. Jjiski wajah se inka hafeza saheeh nahi raha tha. Talqeen karne waale ki talqeen ko qabool kar lete the, lehaza jin logo'n ne inke nabina hone ke baad unse suna hai inke sama'a ka etebaar nahi. Imam Nasai farmate hain ke jin logo'n ne unse aqhri umar mein sama'a kiya hai, inka sama'a mahel e nazar hai aur Muqaddama al Fast⁸² mein farmate hain: Jin ruwaat ke hafeza mein iqtela runuma ho jaae unse jin shagirdo'n ne iqtelat se pehle jo kuch riwayat kiya ho, inki is riwayat ko qabool kiya jaaega. Jabke ye mazkura asar mushtaba riwayatato'n mein daqhil hai. Nez isme shuzooz aur muqhalefat e saheeh bhi maujood hai, jo isko zaeef banaa rahi hai.⁸³

⁷⁵ Umdatul Qari: V6 /11/128

⁷⁶ Al Haawi lil Fataawa: V2 P73

⁷⁷ Umdatul Qari; Namaz e Taraweesh: P36-37; Salah tut Taraweesh: P19-20

⁷⁸ Allah Ta'ala Tohfa: V3 P529

⁷⁹ Fathul Baari: V4 P253; Allah Ta'ala Tohfa: V3 P526-427; Namaz e Taraweesh: P61-63

⁸⁰ T: Plural of Raawi

⁸¹ P 407

⁸² P391

⁸³ Allah Ta'ala Taqreeb: P324; Namaz e Taraweesh: P141

Dosra Asar e Farooqi:

Aise hi Hazrat Umar Farooq رضي الله عنه ke bare mein ek doosra asar Musannaf Ibne Abi Shaiba mein Yahya bin Saeed رضي الله عنه se marwi hai, jisme wo bayan karte hain: Hazrat Umar Farooq رضي الله عنه ne ek admi ko hukam diya ke wo logo'n ko 20 rakaat Nt padhae.⁸⁴

Is asar ke bare mein Maulana Shogh Nemwi Hanafi, Asaar us Sunan mein likhte hain ke iski sanad ke raawi to siqa hain, lekin Yahya bin Saeed Ansari ne Hazrat Umar رضي الله عنه ko paaya hi nahi aur Nemwi ki taeed karte hue Allama Abdur Rahman Mubarakpuri Tohfatul Hauzi mein likhte hain ke ye asar munqate aur naqabil e istedlal o hujjat hai aur ispar mustazaadiya ke Muwatta Imam Malik aur deegar kutub e hadees mein Saheeh Sanad se marwi hai ke Hazrat Umar رضي الله عنه ne Hazrat Ubai bin Ka'ab رضي الله عنه aur Hazrat Tameem e Daari رضي الله عنه ko 11 rakaate'n padhane ka hukam farmaya tha. Aise hi ye is saheeh hadees ke bhi muqhalif hai, jiski ru se Nabi ﷺ ka 11 rakaate'n padhna sabit hai.⁸⁵

Teesra Asar:

Sunan Kubra Baheqhi aur baaz deegar kutub e hadees mein ek teesra asar Yazeed in Khusaifa ke tareeq se Saeb bin Yazid se marwi hai. Jisme wo bayan karte hain ke log Hazrat Umar رضي الله عنه ke daur e khilafat mein 20 rakaat taraweeh padhte the. Qari hazrat 100-100 ayaat tailaawat karte aur Hazrat Usman رضي الله عنه ke ahed e khilafat mein log taweel qiyam ki takleef ke pesh e nazar chhdiyo'n yaa lathiyo'n ka sahara lete the.⁸⁶ Umdatul Qari mein naqal ki gain as ke mutabiq Hazrat Ali رضي الله عنه ke zamane mein bhi aise hi tha jaisa ke pehle khulafa ke ahed mein raha.⁸⁷ Is asar mein jo ye alfaaz hain ke: Hazrat Usman o Ali رضوان الله عليهم أجمعين ke ahed e khilafat mein bhi aise hi tha. In alfaaz ke bare mein Maulana Shogh Nemwi ne kaha ke ye madraj qaul hai. Imam Baheqhi ki tasnifaat mein kahee'n bhi iska suragh nahi milta aur Allama Mubarakpuri ne Maulana Nemwi ke is tabserah ki tasdeeq ki hai.⁸⁸

Rahi is asar ke asnaad ki haisiyat, to is asar ko bade shadd o madd se pesh kiya jaata hai kyou'nke bazaahir iski sanad saheeh nazar aati hai, balkey baaz ahle ilm ne isey saheeh kaha bhi hai.⁸⁹ Lekin banazar e ghaaer dekha jaae to is asar ko zaef karne waale ilal o awaamil maujood haina ur w ise munkar ki qism mein bhi daqhil kar rahe hain.

Pehli Illat:

Inme se pehli illat ya sabab e zof ye hai ke Ibne Khusaifa agarche siqa hai, lekin Imam Ahmad bin Hambal ne isey munkir ul hadees kaha hai. Imam Zahabi ne isey Mizan ul Etedaal mein zikar kiya hai jo iskey mutakallim fiya raawi hone par dalaalat karta hai aur Imam Ahmad ke qaul se malum hota hai ke ye kabhi kabhi aisi riwayaat mein munfarid reh jaata hai jinko siqa raawi riwayat nahi kar rahe hain. Lehaza aise raawi ki bayan karda riwayat ko is waqt rad kar diya jaaega jab wo apne se ziyada qawi ul hafeza raawi ki muqhalefat kare. Aisi surat mein uslool e hadees ki ru se aisi riwayat ko shaaz kaha jaaega.

Phir is riwayat mein Saeb bin Yazeed se M. bin Yusuf aur Ibne Khusaifa 2 raawi riwayat bayan kar rahe hain aur in dono'n ka bayan ek doosre se muqhtalif hai. M. bin Yusuf 11 rakaat bayan karte hain, jabke Ibne Khusaifa 21 rakaat aur in dono'n mein M. bin Yusuf ki riwayat ko tarjeeh haasil hogi kyou'nke wo Ibne Khusaifa se ziyada siqa hain. Chunache Ibne Hajar ne M. bin Yusuf ko *Siqa Sabt* likha hai. aur Ibne Khusaifa ko sirf *Siqa*. Is wazaahat ke pesh e nazar 11 rakaat waali riwayat ko hi tarjeeh hogi, jaisa ke usool e hadees ke ilm shareef ko janne waale kisi shaqs se yaab maqhfai nahi hai.

⁸⁴ Tohfatul Hauzi: V3 P528; Namaz e Taraweeh: P64

⁸⁵ As before

⁸⁶ Fahhul Baari: V4 P253; Namaz e Taraweeh: P49-61-62

⁸⁷ Al Umdah: V4/7/178

⁸⁸ Allah Ta'ala Tohfa: V3 P531

⁸⁹ An Nazar Umdatul Qari: 4/7/178

Doosri Illat:

Is asar ko zaeef banaane waala doosra sabab yaa illat ye hai ke Ibne Khusaifa ko riwayat mein ginti ke yaqeen ke lehaz se izteraab paaya jaata hai. Wo Saeb bin Yazeed se bhi 11 rakaat zikar karte hain aur kabhi 21. Aur 21 ke zikar ke sath حَسْبُكَ *Mera Khayal Hai* kehte hain. Lehaza is riwayat mein 21 ka zikar 11 rakaato'n waali hadees ke khilaf hai aur حَسْبُكَ ke lafz ka istema Ibne Khusaifa ke izterab par dalaalat karta hai. Khusoosan jabke inhe'n is adad par yaqeen nahi balke iska zikar wo basurat e zan karte hain. Lehaza A'adm taqiyyun ke pesh e nazar ye asar saaqit ul etebaar hoga aur phir jab ye raawi apne se ziyada qawi ul hifz أحفظ ki muqhalefat kar raha hai to is surat mein is asar ka qabil e hujjat hona mahel e nazar hoga.

Teesri Illat:

M. bin Yusuf, Saeb bin Yazeed ke bhanje hain. Is qaraabat o rishtedari ke pesh e nazar wo apne mamu'n ki riwayat ko kisi bhi doosre raawi se ziyada jaante hain. Lehaza jis a'adad ko inho'n ne bayan kiya hai ise hi tarjeeh hogi. Nez ye asar Ummul Momineen Hazrat Ayesha ؓ se marwi marfu hadees ke bhi muwafiq hai aur Hazrat Umar ؓ ke el ko sunnat ki mutabeqat waali surat mein leha hi ziyada munasib hai, ba-nisbat iske ke kisi aisi riwayat ko liya jaae. Jisse wo sunnat e Nabawi ﷺ ki muqhalefat karte nazar aae'n.⁹⁰

Shaikh Ismail M. Al Ansari Ki Taraf Se Shaikh Albani Ka Ta'aqqub Aur Iski Hageeqat:

Yaha'n ye baat bhi zikar karte chale'n ke is teesre asar ke bare mein to ham aghaaz mein hi likh aae hain ke baaz ahle ilm ne is asar ko saheeh kaha hai. Chunache waha'n zikar kiye baaz masaadir ke sath hi ek aur risala bhi aata hai, jo ke Shaikh Ismail M. al Ansaari⁹¹ ki kawish ka nateeja hai. Jiska unwan hai: Tasheeh Hadees Salat Allah Ta'ala Taraweesh Ashreen Rakaat. Mausof ka ye maqaala pehle Riyadh se shae hone waale majalla *Raayah al Islam* ke baaz shumaro'n mein (1380hirji) mein shaae hua aur phir 1384 hijri mein mustaqil risale ki shakal mein bhi taba'a hua. Jabke iska teesra edition hamare pesh e nazar hai jo 1308 hijri 1988 mein Maktaba al Imam Shafai, Riyadh ki taraf se taba'a hua hai. Isme pehle mazkura risaala kul 30 pages par mushtamil hai aur phir ek mazmoon hai aur phir aqhir mein mausoof ke halaat e zindagi 7 safhaat par mushtamil hain jo inke kisi 'shagird' ki taraf se mansoob hain aur darmiyan mein taqreeban 100 safhaat par mushtamil mausoof ka ek doosra risaala ya kitab hai jiska unwan hain Abaaha Allah Ta'ala Tahalli Biz Zahab al Muhallaq lin Nisaa.

Chunache Sunan Kubra Baheghi V2 P496 (Baab: Maa Rui Fee A'adad rakaat al Qiyam Fee Shahr Ramadan) se mazkurah as sadar asar naqal karne ke baad Shaikh Ansari ne likha hai ke is 'hadees' ko Imam Nawawi ne Al Khulasa al Majmua mein saheeh kaha hai aur Imam Zeli ne Nasbur Raaya mein is tasheeh ko bar qarar rakha hai aur Sharha al Minhaj mein Imam Subki, Tarha Allah Ta'ala Tathreeb mein Ibnul Iraaqi, Umdatul Qaari mein Imam Aini, Al Masabeeh Fis Salaat Allah Ta'ala Taraweesh mein Imam Siyuti, Sharha Muwatta mein Mulla Ali Qari aur Asaar as Sunan mein Imam Nemwi waghairahum ne ise Saheeh kaha hai.⁹²

In ahle ilm ki mazkura asar ki tasheeh ki taraf se Shaikh Albani ne bhi apni kitab *Salat Allah Ta'ala Taraweesh mein ishara kar diya tha aur phir iske baad inho'n ne muta'addid wujuhaat o ilal ki bina apar is asar ko marjuh, shaaz aur munkar qarar diya hai. Jiski tafseel to mausoof ki kitab mein dekhi jaa sakti hai, jiski talqhees muqhtalif 6 illato'n ki shakal mein Shaikh Ansari ne apne risale mein bhi naqal ki hai.*

Sare dast ham Shaikh Ansari ke risala ka ta'aqqub karne ki position mein to nahi, albatta itna kahe baghair bhi koi chaara nahi ke Shaikh Ismail Ansar ne apne zehni mailaan yaa nazariya ko sabit karne ke liye apne risaala ke andar jo hath paou'n maare hain wo to maare hi hain. Inho'n ne ato apne is risale ka unwan tajweez karte

⁹⁰ Namaz e Taraweesh: P62-63

⁹¹ Dar ul Ifta, Riyadh

⁹² Risaala Ansari: P7

yaa iska naam rakhte waqt bhi bade dil gurdey se kaam liya hai aur *Asar* ko *Hadees* ka naam dete hue *Tasheeh Hadees...* kaha hai naa ke *Tasheeh Asar*.

Halaa'nke marfu hadees ham zikar kar aae hain, jiske zaef hone par tamam ahle ilm muttafiq hain aur ye mumkin hi nahi ke mausoof ko hadees aur asar ke mabain paaya jaane waala farq malum naa ho aur mohaddiseen ke urf e aam mein jise *Hadees* kaha jaata hai, usey tark karke ek *Asar* ko hadees baawar karwate hue risaale ka naam *Tasheeh Hadees....* Rakhna hargiz saheeh o sawab nahi, balkey tehqeeq o taqqub ki bajae ye rawish to inke apne zehni rujhaan ki taeed mein janibadaari ki ghammazi kar rahi hai.

Aur jab risaale ka unwan aur naam hi itna fitna bardosh hai to iske matan ke bare mein kya kaha jaa sakta hai aur iske sath kya tawaqqua'at wabista ki jaa sakti hain.

Aur is risale ka naam dekh kar bilaa iqhtiyaar zuban par aajaata hai:

Khaste Awwal Chu'n Nahad Ma'amaar Kaj Taa Suraiyya Meer Wad Diwaar Kaj

Memaar jab kisi imaat ki buniyad hi tedhi rakhega to imarat kaise seedhi khadi ho sakegi, asman tak bhi le jaaen tedhi hi jaaegi.

Shaikh M. Nasiruddin Albani ne bazat e khud bhi inka ye taqqub padha aur *Tamaam al Minna* mein bade afsos ke sath likha hai ke mausoof ke sath huns e zan ke bawajood inse koi ilmi iqhtelaf o taqqub saamne nahi aaya aur inho'n ne bilaa wajah ki jo ilzam tarashiya'n ki hain. Inme se ek ek karke chaaro'n, paa'ncho'n ke bade jache tuley jawab diye. Jinki tafseel inki kitab *Tamaam al Minna* (P253-255) mein dekhi jaa sakti hai.

Chhaho'nta Asar:

Umdatul Qari mein Allama Aini ne Ibne Abdul Bar ke hawala se likha hai ke Hairs bin A. Rahman bin Abi Ziyaab se marwi hai ke Saeb bin Yazeed farmate hain: Hazrat Umar Farooq رضي الله عنه ke ahed e khilafat mein log 23 rakaat padhte the.⁹³

Is asar ki sanad bhi zaef hai, kyou'nke Ibne Abi Ziyaab ka hafeza kamzor hai.

Ibne Abi Hatim ne *Al Jarah wa Ta'adeel* mein apne walid se naqal kiya hai ke da aur di is raawi se munkar riwayat bayan karta hai. Lehaza wo qawi nahia ur ye kaha ke iski hadees bas likhi jaaegi. Abu Zara'a ne is raawi ke bare mein kaha hai ks is par koi khaas muwaqheza nahi aur inke in alfaaz ki wajah se mazkura raawi Imam Malik ke nazdeek qabil e etemaad nahi. Jaisa ke Hafiz ibne Hajar ne Allah Ta'ala *Tehzeeb* me in zikar kiya hai. Albatta wo apni doosri kitab Allah Ta'ala *Taqreeb* mein iske bare mein kehte hain: Wo saccha tha.

Ulama usool e hadees ke nazdeek aise ausaaf waale raawi se marwi hadees qabil e hujjat nahi hai. Jabke isme wahem ke wajood ke sath sath siqa sabt ke ausaaf waale ruwaat ki muqhalefat bhi maujood hai. Kyou'nke in ausaaf se mutsaf raawi M. bin Yusuf 11 rakaat zikar karte hain.

Allama Albani likhte hain ke malum nahi in tak iski sanad saheeh hai yaa nahi. Kyou'nke Ibne A. Bar ki is asar wali kitab hamare saamne nahi ke saari sanad dekh sakte.⁹⁴

Paa'nchwaa Asar:

Muwatta Imam Malik aur Sunan Kubra Baheqhi mein Yazeed bin Rumman byan karte hain: Hazrat Umar رضي الله عنه ke ahed e khilafat mein log ramzan mein 23 rakaat se qiyam karte the.⁹⁵

Imam Baheqhi ne kaha hai ke inme se 3 rakaate'n to witr hain. Is tarha baaqi 20 rakaat Taraweesh reh jaati hain. Jabke khud Imam Maalik رحمته الله ne farmaya ke Yazeed bin Rumman, Hazrat Umar رضي الله عنه se nahi mile. Yaani inka zamana

⁹³ Umdatul Qari: 3/5/387; Namaz e Taraweesh: P63

⁹⁴ Namaz e Taraweesh: P63-64

⁹⁵ Umdatul Qari: 4-7-178; Fathul Baari: V4 P253; Namaz e Taraweesh: P52-53

hi nahi paaya. Imam Zeli Hanafi ne is baat ki taeed *Nasbur Raaya*⁹⁶ mein ki hai aur *Al Majuma'a Sharha Al Mazhab*⁹⁷ mein Imam Nawawi ne bhi is asar ko zaeef qarar diya hai aur khud Imam Baheqhi ne is asar ko mursal qarar diya hai. Kyou'nke Yazeed bin Rumman ki Hazrat Umar ؓ se mulaqaat nahi hui.⁹⁸

Allama Aini Hanafi ne bhi is asar ki sanad me paae jaane waale inqeta'a ki wajah se isey zaeef qarar diya hai.⁹⁹

Ye paa'ncho'n asaar hi Hazrat Umar ؓ aur inke ahed e khilafat se talluq rakhte hain, siwaa ek (teesre asar) ke. Kyou'nke isme Hazrat Usman ؓ o Ali ؓ ke daur e khilafat ka zikar bhi hai.

Hazrat Umar Farooq ؓ ke ahed e khilafat mein 20 taraweesh padhi jaane ke baare mein baaz asaar zikar kiye jaa chuke hain. Jinemse koi ek bhi saheeh nahi hai aur yehi halat baaz deegar Sahaba Ikram se marwi asaar ki bhi hai. Aise hi Sunan Kubra Baheqhi mein Hazrat Umar Farooq ke ahed e khilafat ke bare mein ek asar aur bhi hai. Jisme Saeb bin Yazeed ؓ bayan karte hain: Hazrat Umar Farooq ke ahed mein ham 20 rakaat Taraweesh aur witr ke sath qiyam kiya karte the.¹⁰⁰

Is asar ki sanad ko Allama Subki ne *Sharha al Minhaj* mein aur Mulla Ali Qari ne *Sharha Muwatta* mein Saheeh qarar diya hai, lekin ye inka tasaameh hai. Kyou'nke is asar ki sanad mein ek raawi Abu Usman al Basri hai, jiska naam Umro bin Abdullah hai, jiske bare mein khud maulana Shoh Nemwi ne Asaar us Sunan mein kaha hai: Mujhe koi aisi kitab nahi mili ke jisme iskey halaat mazkoor ho'n. Aur Allama Mubarakpuri ne bhi *Tohfatul Hauzi* mein likha hai ke tafahhas o talash e basiyaar ke bawajood mujhe bhi is raawi ke halaat kahee'n nahi mile. Aur likha hai ke is asar ki sanad mein hi ek doosra raawi Abu Tahe ral Faqeeha bhi hai. Jokey Imam Baheqhi ؒ ka ustad hai aur mujhe koi aisa mohaddis nazar nahi aaya ke jisne iski tauseeq ki ho.

Lehaza jo shaqs is asar ki sanad ko Saheeh qarar de. Is par laazim hai ke wo in dono'n rawiyo'n ke bare mein sabit kare ke ye siqaa aur qabil e hujjat hain aur Tajuddin Subki ne Allah Ta'ala Tabaqaat al Kubra mein jo kaha hai ke wo (al faqeeyah) apne zamane mein fuqaha o mohaddiseen ke Imam, Maahir e Loghat e Arab aur Ma'arefat e Sharaaet mein Yad e Toola rakhne waale the aur is mauzoo par inho'n ne ek kitab likhi. Inki ye bate'n bhi is raawi ke siqaa aur qabil e hujjat hone ka saboot nahi bantee'n. Isse ziyada se ziyaada itna pata chalta hai ke wo ilm e hadees o fiqha e loghat e arab aur ma'arefat e sharaaet ke Jaleel ul qadar alim the. Lekin isse ye to lazim nahi aata ke wo siqa the.

Al Haasil: Is asar ki sanad ka saheeh hona bhi mahel e nazar hai.

Is maqhdoos istenaadi haisiyat ke alaawa ye asar ek to Sunan Saeed bin Mansoor mein A. Aziz bin M. aur M. bin Yusuf ke tareeq se marwi us asar ke bhi khilaf hai, jisme Saeb bin Yazeed ؓ farmate hain: Ham Hazrat Umar Farooq ke haed e khilafat mein 11 rakaato'n se qiyam kiya karte the.¹⁰¹

Is asar ko zikar karke Imam Siyuti ne apni kitab *Al Masabeeh* mein kaha hai ke iski sanad sehat ke intehaai buland darja par faaez hai.

Isi tarha Baheqhi waala mazkura asar Qiyam ul Lail Maroozi mein marwi asar ke bhi muqhalif hai. Jokey M. bin Ishaq haddasni M. bin Yusuf a'an Jaddah as Saaeb bin Yazeed ke tareeq se hai, jisme hai: Ham ahed e farooqi mein maah e ramzan mein 13 rakaate'n padha karte the.¹⁰²

Mazkura asar Muwatta Imam Malik aur deegar kutub mein marwi us asar ke bhi muqhalif hai, jisme Hazrat Umar Farooq ؓ ne Hazrat Ubai bin Ka'ab aur Hazrat Tameem ad Daari رضوان الله عليهم أجمعين ko hukam frmaya ke wo logo'n ko 11 rakaate'n padhaya kare'n.¹⁰³

⁹⁶ V2 P154

⁹⁷ V4 P33

⁹⁸ Sunan Kubra: V2 P496

⁹⁹ Umadatul Qari: V4 P178

¹⁰⁰ Tohfatul Hauzi: V3 P530

¹⁰¹ As before

¹⁰² As before

¹⁰³ Iski taqhreej oopar guzar gai hai

Is tafseel se malum hua ke Imam Baheqhi ka mazkura baala asar laaeq e hujjat nahi hai au raga rkoi kahe ke Imam Baheqhi ne is asar ko doosri sanad se bhi riwayat kiya hai jisme hai: Khilafat e Farooqi mein log mah e ramzan mein 20 rakaato'n se qiyam kiya karte the.¹⁰⁴

Iske sath hi agar koi ye kahe ke is asar ki sanad ko Imam Nawawi aur baaz deegar ahle ilm ne Saheeh qarar diya hai, to iska jawab ye hai ke is asar ki sanad mein Abu Abdullah bin Faqhujiya Dinori ek raawi hai, jiska tarjuma o halaat Allama Mubarkpuri ko kahee'n nahi mile aur jo shaqs is asar ke saheeh hone ka dawa kare, is par laazim hai ke pehle wo is raawi ke siqa aur qabil e hujjat hone ka saboot mohiyya kare. Raha Maulana Nemwi ka ye kehna ke ye Dinori apne zamana ke kubaar mohaddiseen mein se tha. Aise shaqs ke bare mein kisi se kya poochna? Mausooof ka ye qaul qabil e iltefaaf nahi, kyou'nke kisi ke mahez kubar mohaddiseen se hone se ye to hargiz lazim nahi aata ke wo siqa bhi ho.¹⁰⁵

Chhetta Asar:

Khas Hazrat Ali ؑ se bhi baaz asaar milte hain, jinme 20 rakaat Taraweeh ka zikar warid hua hai aur baaz deegar sahaba ke asaar bhi hain aur ham chhate hain ke mumkina had tak tamaam hi asaar ko zikar karke inki istenaadi haisiyat wazeh kardi jaae. Taake baat khul kar saamne ajaae. Lehaza aaiye pehle Hazrat Ali ؑ se marwi asaar ka jaaeza le'n, chunache Musannaf Ibne Abi Shaiba aur Baheqhi mein Abul Hasan bayan karte hain: Hazrat Ali bin Abi Talib ؑ ne ek admi ko hukam farmaya ke wo logo'n ko 5 tarwiyeh, yaani 20 rakaat padhaae.¹⁰⁶

Is asar ko riwayat karne ke baad khud Imam Baheqhi ne ise zaeef qarar diya hai. Allama Zahabi ne Abul Hasan ko لا يعرف *ghair ma'aroor* aur Hafiz Ibne Hajar ne isey مجهول *namaloom* ke ausaf se mutsaf kiya hai. aur Allah Ta'ala Tehzeeb mein Hafiz mausoof ne Abul Hasan ke halaat mein likha hai ke wo qurbani se mutalleqa hadees Hikmah bin Oyayna A'an Hanbish A'an Ali ke tareeq se bayan karte hain, Jisse pataa chalta hai ke Taraweeh waale is mazkura asar ki sanad se 2 raawi saqit ho gae hain. Lehaza ye asar ma'azal aur zaeef hai.¹⁰⁷

Tohfatul Hauzi mein Hafiz Ibne Hajar aur Imam Zahabi ke mazkura aqwaal naqal kanre ke alaawa Malana Nemwi ka qaul bhi naqal kiya hai. Chunache Asaar as Sunan ke hashiya par wo likhte hain ke is asar ka saara daromadaar Abul Hasan par hai aur wo ghair ma'aroor hai.¹⁰⁸

Saatwa'n Asar:

Sunan Kubra Baheqhi mein Hazrat Ali ؑ se ek asar ek doosri sanad se bhi marwi hai, jisme Hammad bin Shoaib a'an Aa'taal ibne Saaeb A'an Abi Abdur Rahman al Salmi ke tareeq se Salma bayan karte hain: maah e ramzan mein Hazrat Ali ؑ ne qurra hazraat ko bulaaya aur inme se ek admi ko hukam farmaya ke wo logo'n ko 20 taraweeh padhaya kare aur khud Hazrat Ali ؑ namaz e witr padhaya karte the.¹⁰⁹

Is asar ke bare mein Maulana Nemwi Hanafi ne asaar as sunan mein likha hai: Hammad bin Shoaib zaeef hai. Imam Zahabi ne Mizan ul Etedaal mein iske bare mein kaha hai ke ise Ibne Muyeen waghaira kubar mohaddiseen ne zaeef kaha hai. Aur Yahya ne ek martaba kaha: Iske riwayat karda hadees nahi likhi jaaegi. Imam Bukhari ne kaha hai ke wo mahel e nazar hai, Imam Nasain ne ise zaeef qarar diya hai aur Ibne A'adee ne kaha hai iski riwayat kardar aksar ahadees aisi hain ke jin par iski mutabea'at nahi ki jaaegi.

Ye to is asar ke bare mein ek Hanafi aalim ka naqd tabsera hai, jabke ek doosre alim Ibnul Hammam, Allah Ta'ala Tehreer mein likhte hain ke jab Imam Bukhari kisi raawi ke bare mein keh de'n ke wo mahel e nazar hai, to is raawi ki bayan karda riwayat naa qabil e hujjat hoti hai, naa qibil e isteshaad aur naa hi etebaar ke laaeq. Aur Allama Mubarkpuri likhte hain ke is asar ki sanad mein Hammad bin Shuaib hai, jiske bare mein Imam

¹⁰⁴ Allah Ta'ala Tohfa: V3 P531

¹⁰⁵ Anzar Tohfatul Hauzi: V3 P530-531

¹⁰⁶ Tohfatul Hauzi: V3 P572; Namaz e Taraweeh: P66

¹⁰⁷ Namaz e Taraweeh: P66

¹⁰⁸ Allah Ta'ala Tohfa: V3 P527

¹⁰⁹ Allah Ta'ala Tohfa: V3 P527; Namaz e Taraweeh: P66

Bukhari ne kaha hai ke wo mahel e nazar hai, lehaza ye asar qabil e hujjat o isteshaad aur laaeq e etebaar nahi hai.¹¹⁰

AA ne likha hai ke Imam Bukhari Hammad ke bare mein to kehte hain ke mahel e nazar hai aur kabhi ise Munkir ul Hadees kehte hain aur al Mazaahib lil Siyuti, Muqhtasar Uloom ul Hadees by Ibne Kaseer, Allah Ta'ala Tehreer by Ibnul Hammam, Ar Rafa'a wat Takmeel by Abul Hasanaat Lakhnawi aur Tohfatul Hauzi by Allama Mubarakpuri ke hawala se likha hai ken aa aisa raawi qabil e etebaar hota hai aur naa iski riwayat laaeq e ishtehaad hoti hai aur doosri baat ye ke M. bin Fuzqil ne a'adad ke silsila mein Hammad bin Shuaib ki muqhalifat ki hai. Kyou'nke iske bayan karda asar mein 20 ka lafz nahi hai. Lehaza is usool e hadees ki raushni mein ye asar munkir bhi hua.¹¹¹

Aathwa'n Asar:

20 taraweeh ke silsila mein Hazrat Ubai bin Ka'ab ؓ se bhi baaz asaar milte hain, jinme se ek asar Musannaf ibne Abi Shaiba mein hai. Jisme Abdul Aziz bin Rafee bayan karte hain: Hazrat Ubai bin Ka'ab maah e ramzan ke dauran Madina Taiyyaba mein logo'n ko 20 rakaate'n padhaya karte the aur 3 witr.¹¹²

Is asar ke bare mein Maulana Shogh Namewi Hanafi ne likha hai ke A. Aziz bin Rafee ne Hazrat Ubai bin Ka'ab ؓ ko nahi paaya aur Allama Mubarakpuri likhte hain ke iska maani ye hua ke ye asar munqate hai. Aur *Zof e Inqeta* par mustazadiya ke ye asar us hadees ke bhi khilaf hai jisme Hazrat Ubai bin Ka'ab ؓ ke apne ghar ki aurato'n ko 8 taraweeh padhane ka tazkirah aur Nabi ﷺ ka is par sukoot e raza farmana warid hua hai. Aise hi ye asar is saheeh sanad waale asar ke bhi khilaf hai, jisme hai ke Hazrat Umar Farooq ؓ ne Hazrat Ubai bin Ka'ab ؓ aur Tameem e Daari ؓ ko hukam farmaya ke wo logo'n ko 11 raka'te'n (bashamool 3 rakaat witr) padhae'n. Jaisa ke in dono'n ki nusoos zikar ki jaa chuki hain.¹¹³

Allama Albani ne A. Aziz aur Hazrat Ubai bin Ka'ab ؓ ke mabain paae jaane waale inqeta ki wazahat karte hue Tehzeeb ut Tehzeeb ke hawala se likha hai ke in dono'n ki wafat ke mabain 100 saal ka faasla hai. (Lehaza A. Aziz ka Hazrat Ubai bin Ka'ab ؓ ko paana hi mumkin nahi to phi rinse riwayat karna kya haisiyat rakhta hai?)

Nawwa Asar:

Hazrat Ubai bin Ka'ab ؓ ka ye 20 taraweeh padhana ek doosri sanad se Al Muqhtar by Zia al Maqdisi mein bhi marwi hai. Jisme Abu Jafar A'an Rabee bin Anas A'an Abul Aaliya ke tareeq se Abul A'aliya bayan karte hain: Hazrat Umar ؓ ne Hazrat Ubai bin Ka'ab ؓ ko hukam farmaya ke ramzan mein logo'n ko namaz padaho to inho'n ne 20 rakaate'n padhae'n.¹¹⁴

Is asar ki sanad bhi zaeef aur iska matan munkar hai. Iska raawi Abu Jafar jiska naam Esa bin Abu Esa bin Mahaan hai, Imam Zahabi ne ise zaeef rawiyo'n mein shumar kiya hai. Abu Zara'a kehte hain ke wo kaseer ul waham hai, Imam Ahmad kabhi to ise ghair qawee kehte hain aur kabhi saleh al hadees. Falaas ne ise saiee ul hifz (kharab hafze waala) kaha hai. Albatta baaz mohaddiseen ne ise siqa bhi qarar diya hai, lekin Imam Zahabi ne Al Kuna mein likha hai ke is raawi ko tamam Mohaddiseen majrooh qarar dete hain. Hafiz ibne Hajar ne Allah Ta'ala Taqreeb mein Saiee ul Hifz aur Allama Ibnul Qaiyyim ne isey Saheb ul Manakeer (munkir riwayaat bayan karne waala) qarar diya hai. Khususan jab ye kisi riwayat ke bayan karne me munfarid reh jaata hai to phir is riwayat ko qabil e sehat hargiz nahi samjha jaata.¹¹⁵

¹¹⁰ Allah Ta'ala Tohfa: V3 P528

¹¹¹ Namaz e Taraweeh: P74-75

¹¹² Tohfatul Hauzi: V3 P528; Namaz e Taraweeh: P75

¹¹³ Tohfatul Hauzi: V3 P528-529

¹¹⁴ Namaz e Taraweeh: P76

¹¹⁵ Zaad al Ma'ad: 1/275-276-Tehqeeq al Arnaout; Allah Ta'ala Taqreeb: P411-579; Namaz e Taraweeh: P76-77

Daswa'n Asar:

Qiyam ul Lail by Maroozi mein A'amash, Hazrat Abdullah bin Masood رضي الله عنه ke bare mein bayan karte hain: Hazrat Abdullah bin Masood رضي الله عنه 20 rakaat Taraweeh aur 3 witr padhaya karte the.¹¹⁶

Allama Mubarakpuri farmate hain ke ye asar munqate hai, kyou'nke A'amash ne Hazrat Ibne Masood رضي الله عنه ko nahi paaya¹¹⁷ aur Allama Albani ne likha hai ke sirf munqate hi nahi, balke is asar ko ma'azal kehna ziyada munasib hai. Kyou'nke Musnad Ibne Masood par gehri nazar rakhne waala har shaqs jaanta hai, ke is asar ki sanad mein A'amash aur Hazrat Ibne Masood رضي الله عنه ke darmiyan se 2 raawi saaqit hain, to goya ye asar munqate yaa ma'azal hone ki wajah se zaef hai.¹¹⁸

In Tamaam Asaar Ki Majmui Haisiyat:

Inferadi haisiyat se to 20 taraweeh se mutalleg tamam asaar ki haalat zikar ki jaa chuki hai ke wo zaef aur naqabil e hujjat o istedlal hain. Jabke baaz dafa'a aisa bhi hota hai ke koi hadees ya asar ek sanad se to zaef ho, lekin iski baaz deegar isnaad yaa turq aise bhi ho'n jinse is sanad mein paaya jaane waala zof zaael ho sakta ho. Yaa zof ka sabab khatam ho sakta ho, to phir in ahadees ya asaar ki majmui haisiyat baaham milkar taqwiyyat iqhteyar kar jaati hai, lekin 20 taraweeh se mutaleqa baaham taqwiyyat ki ifaadiyat se bhi aari hain. Chunache Allama Albani jo daur e haazir mein bilaa shubha fan e hadees ke saf e awwal ke mahir hain. Wo apni kitab Salat Allah Ta'ala Taraweeh mein: *هذه الروايات لا يقوي بعضها بعضاً* ke unwan ke tahet likhte hain ke (HUF رضي الله عنه yaa inke ahed e khilafat se mutalleg) saabeqa riwayat apni kasrat ke bawajood 2 wujuhaat ki binaa par ek doosre se milkar bhi taqwiyyat iqhteyar nahi karte:

Pehli Wajah:

In riwayaat ke ek doosre ko taqwiyyat naa dene ki pehli wajah ye hai ke riwayaat ki jo bazaahir kasrat e nazar aati hai wo mumkin hai ke haqeeqi kasrat naa ho, balke mahez shakali kasrat ho. Kyou'nke hamare paas Hazrat Saaeb bin Yazeed رضي الله عنه ki riwayat ke siwa doosri koi riwayat mutsal nahi hai. Yazeeb bin Rumman رضي الله عنه aur Yahya bin Saeed Ansari ki riwayat munqate hain aur mumkin hai ke in riwayat ka daromadar bhi inhi mein se baaz par ho jinho'n ne pehli riwayat bayan ki hai aur iske alawa baaz deegar ehtemalaat bhi mumkin hain aur ma'aroor qaaeda hai ke ehtemaal ke wajood se istedlal saaqit ho jaata hai.

Doosri Wajah:

Ham ye sabit kar aae hain ke M. bin Yusuf siqa o sabar raawi ke tareeq se Hazrat Saaeb bin Yazeed رضي الله عنه se marwi 11 rakaat waali riwayat hi Saheeh hai. Jokey Imam Malik ne bayan ki hai aur jisne is a'adad ki riwayat mein Imam Malik ki muqhalefat ki hai wo iski khata hai. Aise hi M. bin Yusuf ki muqhalefat karne wale Ibne Khusaifa aur Ibne Abi Ziyab ki riwayate'n shaaz hain aur ilm e istelaahaat e hadees mein ye baat tai hai ke shaaz riwayat munkar o mardood hoti hai. Kyou'nke wo khata ka nateeja hoti hai aur khataa se taqwiyyat haasil nahi hua karti.

Muqaddama Ibne Islaah mein hai: Agar koi raawi kisi baat ke bayan karne mein munfarid reh jaae to dekha jaaega ke agar us baat mein wo apne se ziyaada hifz o zabt wale ki muqhalefat karta hai to iski riwayat shaaz o mardood hogi aur agar wo kisi aise raawi ki muqhalefat naa karta ho, balke aisi baat bayan kare jo doosre kisi ne bayan nahi ki to iske aadil o hafiz aur mausooq e itqaan o zabt hone ki shakal mein uska wo izaafa qabool kiya jaaega.

Is usool ki roo se ye 20 taraweeh waali riwayat hifz o zabt mein oola ke muqhalifat ki binaa par shaaz o mardood hai aur ye wazeh baat hai ke ulama e hadees ne shaaz ko isme paai jaane waali khataa ke zahir hone ki wajah

¹¹⁶ Tohfatul Hauzi: V3 P529; Namaz e Taraweeh: P78

¹¹⁷ As before

¹¹⁸ Salat Allah Ta'ala Taraweeh: P71

se rad kiya hai aur jisme koi khata sabit ho jaae to phir ye baat kaise ma'aqool ho sakti hai ke isse kisi doosri riwayat ko taqwiyat di jaae? Lehaza sabit hua ke shaaz o munkar riwayat to ma'atadba hi nahi hottee'n aur naa hi inse isteshaad karna saheeh hai. Balkey shaaz ka wajood aur a'adm wajood dono'n baraabar hain aur age Yazeed o Yahya ki munqate riwayat ke bare mein bhi bit tafseel sabit kiya hai ke wo dono'n bhi usoolan ek doosre ko taqwiyat paho'nchane ke qabil nahi hain aur is par Shaikh ul Islam Imam Ibne Taimiyya ربه اور Ameer Sana'aanni ربه ke taedaari o usool aqwaal bhi naqal kiye hain.

Aagey chhal kar likha hai: Hazrat Umar ربه se mutaleqa riwayat ke bare mein jo kuch zikar kiya gaya hai, bilkul yehi yaa isse milti julti baat hi Hazrat Ali aur deegar Sahaba Ikram رضوان الله عليهم أجمعين se marwi riwayat ke bare mein bhi kahi jaaegi. Balkey is par mustazad ye ke inme se baaz saqht zaef hain. Jaisa ke Hazrat Ali ربه se marwi doosre tareeq waali riwayat (sabeqa az zikar 7th asar) hai. Aur wo is laaeq nahi ke is doosre tareeq se tareeq e awwal ko taqwiyat iqhteyar kar sake.¹¹⁹

Haft Roza Al Etesaam Mein Ek Isteftaa:

QeK aur khusoosan kutub e hadees mein baaz wujuhaat ki binaa par tehreef o tabdeeli waqe hua yaa baaz ahle ilm ne apne nazariyat ke liye iska irtekar kiya aur ye tehrifaat kisi ek jagah nahi, balke kai jagah aur kai masaael mein ki gai, jinme se hi ek 'Masla Taraweeh' se mutalleqa ek hadees bhi hai.

In tehrifaat ke silsila mein hi Hazrat Al A'allam Shaikhul Hadees Maulana Sultan Mahmood Mohaddis Jalalpuri ربه ka ek risaala Na'am as Shuhood A'ala Tehreef Al Ghaleen Fee Abu Dawood shaae hua tha. Kai saal ke baad isey Haft Roza al Etesaam, Lahore ne bhi shaae kiya tha. Jise Sunan Abu Dawood mein Tehreef ke zer e unwan shaae kiya gaya.

Isme pehle ek istefta hai, jisme saail ne Maulana Sultan Mahmood Mohaddis Jalalpuri peeru waala Multan ka ek risaala na'am al Shahood A'ala Tehreef al Ghaleen Fee Sunan Abu Dawood poocha hai: Abu Dawood Shareef jokey Fareed Book Stall, Lahore se chaapi hui hia, iski pehli jild ke P531 par you'n tehreer hai:

حدثنا شجاع بن محمد ثنا هاشم اخبرنا يونس بن عبيد عن الحسن بن عمر بن الخطاب جمع الناس على أبي بن كعب كان يصلي لهم عشرين ركعة ولا يقنت بهم إلا في النصف

الباقى..... الحديث

Hame'n Shuja'a bin M. ne hadees bayan ki, hame'n Hashim ne hadees bayan ki, hame'n Yunus bin Obaid ne Hasan ke waaste se khabar di ke Hazrat Umar Farooq ربه ne logo'n ko Ubai bin Ka'ab ربه ki imaamat par ekatthe kiya aur wo logo'n ko **20 rakaate'n** padhaate the aur dua e qunoot sirf nisf e saani mein hi padhte the....

Halaa'nke isi hadees mein Abu Dawood printed Egypt (V2 P65 mein عشرين ليلة hai aur Miskah printed Lahore mein bhi ليلة hi hai. Mazahir e Haq printed Lucknow mein bhi ليلة hi hai. Is liye عشرين ليلة (20 Raat) ki jagah ركعة عشرين (20 Rakaat) Fareeb Book Stall waale Mutarjim A. Hakeem Khan Aqhtar ki iqhtera malum hoti hai. Aur uske hashiya par mutarjim ne ek not darj kiya hai jo hasb e zail hai: Is hadees ke alfaaz كان يصلي لهم عشرين ركعة ka wazeh matlab ye hai ke inhe'n 20 rakaat padhate the. Lekin Maulana Waheeduz Zama Sahab ne in lafzo'n ka ye tarjuma kiya hai ke wo logo'n ke sath 20 raato'n tak namaz padha karte the aur عشرين ركعة ka 20 raato'n tak tarjuma karke mumkin hai ke Allama Sahab ne apne ham khayal logo'n ko mutmaeen yak hush karliya ho, lekin tarjuman ke parda mein hadees ko bazeecha atfaal banaa kar khayalat aur dhandhli ka aisa irtekar kiya hai ke ahle ilm ko hargiz zeb nahi deta.

Iqhtelafi masael mein apne mauqaf ko durust manwaane ke liye ahadees mein katar biyunat kar jaana ahle ilm ka shewa nahi. *Wallah A'alam.*

¹¹⁹ Salat Allah Ta'ala Taraweeh: P56-59

Abh istefsaar ye hai ke Sunan Abu Dawood ke nusqhe mein alfaz **عشرين ركعة** saheeh hain ya **لسلة** aur katar biyunat kis zamana mein hui? Aur iska baani kaun hai?

(Aapka khadim Ali Muhammad, Khateeb Jame Masjid Ahle Hadees Madaad, Daak Khana Khaas, Baraasta
Jadiyaala Sher Kahan Zila Tehweel Sheqhupura)

Mudeer al Etesaam Ka Note:

Is par Al Etesaam ke is waqt ke mudeer Maulana Hafiz Salahuddin Sahab Yusuf (Saheb e Tafseer Ahsan ul Bayan) ne ye note likha hai: Ye areeza padh kar saqht tajjub hua ke asal arbi nusqhe mein to in hazraat ne tehreef kit hi, abh banae faasid a'laa al faasid, ke mutabiq ek barailwi nashir ne is tehreef ko urdu mein muntaqil karke aur is par mazkura hashiya araai karke (naale chor naale chitar) yaani (chori aur seena zori) ka kirdar adaa kiya hai, yaani tehreef ka kirdar adaa karne waale khud hain lekin ise Ahle Hadees Mutarjim Maulana Waheeduz Zaman Khan marhoom ke sar mandh diya hai, jinho'n ne bilkul saheeh tarjuma kiya hai. Fainna Lillahi Wa Inna lalaihi Rajeeon.

Behrehaal areeza nigaar ke isi sawal ka Abu Dawood mein ye tehreef kyou, kab aur kaise hui? Ke jawab mein ham Maulana Sultan Mehmood Sahab Hafizahullah ka fazelaana maqaala shaae kar rahe hain, jisme Abu Dawood ke nusqhe mein mazkura tehreef ka jaaez Aliya gaya hai. Ye maqaala **نعم الشهود على تحريف الغالين في سنن أبي داود** ke name se kai saal qable phamphlet ki surat mein shaae hua tha. Ise zaroorat e mazkura ke tahet abh dobara (al Etesaam) mein shaae kiya jaa raha hai. Jisse mazkura sawal kaj awab saamne ajaata hai.

Is idaarati note ke baad Mohaddis Jalalpuri ka risaala naqal kiya hai, jiska zaroori hissa afaada a'aam ke liye ham yaha'n pesh kar rahe hain:

Shaikh ul Hadees Maulana Sultan Mehmood Sahab Mohaddis Jalalpuri Ka Ek Mohaqqiqaana Maqaala

بسم الله الرحمن الرحيم

الحمد لله وحده والصلاة والسلام على من لا نبي بعده

Ek paa'nch warqi risaala ba-unwarn 'Ghair Muqallideen Ke Safed Jhoot Ki Haqeeqat' nazar se guzra, jiska khulasa ye hai ke Taraweesh 20 rakaat hain 8 nahi, jisme musannif ne bahot sig hair zimmedaari ki baate'n likhi hain, lekin inke jawab ki zaroorat nahi. Is liye ke ye masla sadiyo'n se ulama ke mabain mauzu e bahes reh chuka hai aur is par fariqain ki taraf se is qadar likha jaa chukka hai ke abh mazeed likhna ek chedkhaani aur bahes baraae bahes ke alaawa kuch nahi. Albatta sirf ek baat aisi nazar se guzri jo nai hai. Aur khatra hai ke isse nae fitne janam le'nge. Is liye zaroori samajhta hu'n ke ulama e islam koispar tawajje dilaai jaae. Taakey aainda ke liye is qism ki napaak tehreefo'n ko deeni dafaatir mein raah paane se roka jaa sake. Aur wo baat ye hai ke risaala mazkura ke page 5 par Abu Dawood Shareef ke hawala se ek hadees ke alfaaz you'n naqal kiye gae hain:

120 حدثنا شجاع بن محمد ثنا هاشم اخبرنا يونس بن عبيد عن الاحسن ان عمر بن الخطاب جمع الناس على ابي بن كعب كان يصلي لهم عشرين ركعة

Hazrat Hasan Basri رضي الله عنه bayan karte hain ke Hazrat Umar Farooq رضي الله عنه ne logo'n ko Hazrat Ubai bin Ka'ab رضي الله عنه ki imaamat par ekatthe kiya aur logo'n ko 20 rakaat padhate the.

Ye hai musannif e risaala ki ibaat, is me khat kasheeda lafz yaani ركعة ghalat hai, saheeh lafz ليلة hai. Yaani Abu Dawood Shareef ki asal hadees ke alfaaz you'n hain: حدثنا شجاع بن محمد ثنا هاشم اخبرنا يونس بن عبيد عن الاحسن ان عمر بن الخطاب

جمع الناس على ابي بن كعب كان يصلي لهم عشرين ليلة

Hazrat Hasan Basri رضي الله عنه bayan karte hain ke Hazrat Umar Farooq رضي الله عنه ne logo'n ko Hazrat Ubai bin Ka'ab رضي الله عنه ki imaamat par ekatthe kiya, wo logo'n ko 20 raate'n taraweesh padhate the aur nisf saani ke siwa dua e qunoot nahi karte the. Jab aqhri ashra aata to jamat karaana chhod-dete aur apne ghar mein namaz padhte aur log kehte ke Ubai bhag gae hain.

Ye hain hadees ke asal alfaaz jinme 20 raato'n ka zikar hai, naake 20 rakaato'n ka. Aur zahir hai ke ليلة ki bajaaye ركعة ka lafz laana au rise 20 taraweesh ke saboot ke liye mustadal banana ek ahem deeni kitab mein sharmnaak tehreef hai. Agar sawal paida ho ke jab ليلة ki bajaaye ركعة baaz matbua'a nusqho'n mein maujood hai to phir isey tehreef kyou'n kaha jaae? To jawaban arz hai ke jin nusqho'n mein lafz ركعة maujood hai unki haqeeqat baad mein bayan ki jaaegi. Isse pehle wo shawaahid dekh liye jaae'n jo tehreef par dalaalat karte hain aur wo kai umoor hain.

Pehli Shahaadat:

1318 hijri tak Abu Dawood ke jitney nusqhe Hindustan mein taba'a hue, in sab mein ليلة ka lafz hi matbua hai. Kahee'n ركعة wale nusqhe ka ishaara nahi aur isi tarha bairoon e hind aaj tak jaha'n bhi ye kitab taba'a hui. In tamam matbua'a nusqho'n mein lafz ليلة hi marqoom hai. Kahee'n bhi ركعة ka ishaara tak nahi hai. Siwaae in 2-3 nusqho'n ke jinko deobandi nashereen ne taba'a karaaya, jinka zikar baad mein aaega.

¹²⁰ Bahawaala Haft Roiza al Etesaam Lahore, Jild 16, Shumara: 42 Baabat 18 Shaban 1410 hijri, ba-mutabiq 16 March 1990

Doosri Shahaadat:

Jin aslaaf aimma o ulama ne Sunan Abu Dawood ke halae se yehi hadees naqal farmai, in sab ne ليلة ka lafz naqal kiya hai, kisi ne bhi ركعة ke nusqhe ka saraahatan yaa ishaaratan zikar nahi kiya. Mulaheza ho¹²¹ ki pehli hadees, jisko Saheb e Mishkat ne you'n naqal kiya hai:

حدثنا شجاع بن محمد ثنا هاشم اخبرنا يونس بن عبيد عن الاحسن ان عمر بن الخطاب جمع الناس على ابي بن كعب كان يصلي لهم عشرين ليلة ولا يقنت بهم الا في النصف

الباقى فاذا كام العشر الاوخر يتخلف فصلى في بيته فكانوا يقولون ابق ابي¹²²

Hazrat Hasan Basri رضي الله عنه bayan karte hain ke Hazrat Umar Farooq رضي الله عنه ne logo'n ko Hazrat Ubai bin Ka'ab رضي الله عنه ki imaamat par ekatthe kiya, wo logo'n ko 20 raate'n taraweesh padhate the aur nisf saani ke siwa dua e qunoot nahi karte the. Jab aqhri ashra aata to jamat karaana chhod-dete aur apne ghar mein namaz padhte aur log kehte ke Ubai bhag gae hain.

Isi tarha Nasbur Raaya by Imam Zeli al Hanafi mein hai:

Shafaiya ke paas dua e qunoot ko ramzan ke nisf e saani ke sath khaas karne ki 2 daleele'n hain. Pehli daleel Abu Dawood mein hai, Hazrat Hasan Basri رضي الله عنه bayan karte hain ke Hazrat Umar رضي الله عنه ne logo'n ko Hazrat Ubai رضي الله عنه ki imamat mein namaz e Taraweesh padhne par jama kiya aur wo logo'n ko 20 raate'n namaz padhate the.¹²³

Nez muqhtasar Sunan Abu Dawood by Hafiz al Munziri mein hain: Aur Hasan Basri bayan karte hain ke Hazrat Umar رضي الله عنه ne logo'n ko Hazrat Ubai bin Ka'ab رضي الله عنه ki iqhteda mein namaz padhne par ama kiya to wo inhe'n 20 raate'n namaz (taraweesh padhate the).¹²⁴

Maloom hona chahiye ke Muqhtasar Sunan Abu Dawood Imam Munziri ki kitab hai, jisme Imam Mausooof ne Sunan Abu Dawood ki talqhees farmai hai, yaani Abu Dawood ke matoon e hadees ko hazar e asaneed zikar farmaya hai. In teeno'n buzrugon ki kutub se manqula ibaraat se wazeh ho jaata hai ke asal hadees mein ليلة hi hai aur inho'n ne yaa inke alaawa kisi doosre buzrug ne kahee'n bhi lafz ركعة ka ishara nahi kiya. Isi qism ke hawale bahot diye jaa sakte hain, lekin iqhtesar ke liye inhi par iktefa kiya jaata hai.

Teesri Shahaadat:

Imam Baheqhi رحمه الله ne is hadees ko Imam Abu Dawood hi ke waaste se apni kitab As Sunan al Kubra mein musnadan riwayat kiya hai, jiske alfaaz ye hain: Hame khabar di Abul Ali rozbaari ne, hame khabar di Abu Bakar bin Daasa ne, hame hadees bayan ki Abu Dawood ne, hame hadees byan ki Shuja bin Muqhallad ne, hame hadees bayan ki Hasheem ne, hame khabar di Yunus bin Obaid ne aur bataya ke Hazrat Hasan Basri bayan karte hain ke Umar Farooq رضي الله عنه ne logo'n ko Hazrat Ubai bin Ka'ab رضي الله عنه ki iqhteda mein namaz e taraweesh padhne par ekattha kiya. Wo inhe'n 20 raate'n namaz padhate the aur sirf nisf aaqhir mein dua e qunoot karte the. Jab Ashra e aqheera aata to jamat karwaana band kar dete aur apne ghar mein namaz padhte aur log kehte ke Ubai bhaag gae hain.¹²⁵

Chaho'nti Shahaadat:

Riwayat e mazkura ke chaho'nte jumle yaani فاذا كانت العشر الاوخر تخلف ka aghaaz faae ta'areef o tarteeb se haia ur zahir hai ke ye jumla doosre jumle yaani بهم عشرين ليلة par murattab hai aur ye tarteeb is waqt saheeh

¹²¹ Mishkat al Masabeeh Baab al Qunoot: Fas1 3

¹²² Abu Dawood

¹²³

¹²⁴ Muqhtasar Sunan Abu Dawood by Hafiz al Munziri: V3 P125

¹²⁵ Sunan Kubra: V2 P498

ho sakti hai jab is jumla mein lafz ليلة hi ho, agar is jumla mein ركعة ho to phir tarteeb aur tafre'e saheeh nahi rehte aur bawajood faae tafriya'a ke ye ibaat bejod se ban jaati hai.

Paa'nchwee'n Shahaadat:

Maulana Khaleel Ahmad Sahab Hanafi Saharanpuri ne apni mashoor kitab Bazal al Majhood Fee Hal Abu Dawood mein is hadees ko jab bagharz e sharha likha hai to lafz ليلة hi ko zikar kiya hai aur isi par apni sharha ki buniyad rakhi hai, inki ibaat ye hai: Hazrat Ubai ؓ logo'n ko 20 raate'n namaz padhate aur dua e qunoot sirf nisf e aqheer mein hi karte the. Bazahir malum hota hai ke nisf e aqheer (yaa nisf baaqi) se muraad ashra usta hai, goya wo sirf ashra wusta mein dua e qunoot karte the. Raha Ashra aqheera to isme wo jamat karaana hi chhod jaate the aur logo'n se alag thalag apne ghar mein akele namaz padhte the. Jab ashra aqheera aata to wo masjid mein alag ho jaate aur apne ghar mein taraweesh padhte to log kehte ke Ubai bhaag gae hain.

Is ibaat se wazeh hai ke maulana ne doosre ulama ke khilaf nisf e baaqi se 20 raato'n ka aqhri nisf yaani darmiyana ashra muraad liya hai. Halaa'nke baaqi ulama ne bil-khusoos Shawafe ne an nisf al baaqi se ramzan ka aqhri nisf murad liya hai aur maulana ka ye murad lena tab saheeh ho sakta hai ke jab lafz عشرين ka ho, agar lafz ركعة عشرين ka ho to phir iska nisf e baaqi to aqhri 10 rakaate'n ho'ngi naa ke Ramzan ka darmiyan ashra aur ghalebana maulana ne ye taujeeh is liye ki hai ke Shawafe ka mazhab hai ke qunoot al witr ramzan ke nisf e aqhri ke sath qhaas hai. Aur wo log is hadees se istedlal karte hain. Abh is taujeeh se ye hadees inka mustadil nahi ban sakegi. Behrehaal iski kuch bhi kyou'n naa ho, maulana ne is lafz ko عشرين ليلة hi qaarar diya hai, ركعة nahi.

Phir ye baat bhi zer e ghaur rehni chaahiye ke Imam Abu Dawood ki Sunan ke nusqha jaat jo aapke shagirdo'n ne aapse naqal kiye muta'addid hain. Jinme se ziyada muta'arif 3 hain. Abu Ali Lului ka nusqha jo hamare bilaad mein matbua hai aur Ibne Daasa ka, aur Ibn al Arabi ka. In nusqho'n mein iqhtelafaat nusqh ko bil umoom shurrah ne bayan kar diya hai khususan Maulana Khaleel Ahmad Sahab ne bhi. Jaisa ke inho'n ne Hazrat Ali ؓ ki tahat as surra waali hadees ko Ibn al Arabi ke nusqha se naqal farma diya hai. In ibaat ye hai: Aur ye baat bhi ilm mein rahe ke inho'n ne hashiya mein is maqam par Ibne al Arabi se kai ahadees likhi hain, munasib malum hota hai ke inhe'n zikar kar de'n. Ruwaat e sanad ke asmaa aur inke saheeh zabt ke baad kehte hain ke Hazrat Ali ؓ ne farmaya: Sunnat ye hai ke dae'n hatheli ko bae'n hatheli ke oopar naaf ke neeche baandha jaae.¹²⁶

Is hadees ko Imam Ahmad aur Abu Dawood ne riwayat kiya hai. Imam Shaukani khete hain ke ye hadees Abu Dawood ke baaz nusqho'n mein maujood hai, yaani Ibne al Arabi ke nusqha mein maujood hai aur iske alaawa doosre kisi nusqhe mein nahi hai.

Mulaheza ho ke kis tarha maulana ne is maqam par doosre nusqhe ki riwayat is jagah bayan farma kar iski sharha bhi kardi aur apne dalaael e muta'aleqa tahat us surra mein isko bhi pesh kardiya. Abh agar Hazrat Ubai ki hadees mein bhi nusqho'n ka iqhtelaf hota aur kahee'n bhi lafz ركعة ka wajood hota to maulana apne istedlal ki khatir iska zikar farmate aur apne mustadlaat mein ek daleel badha lete. Halaa'nke 20 rakaat saabit karne ke liye inho'n ne Allama Nemwi ki kitab Asaar as Sunan meins e wo riwayat e naqal kardi hain, jinke jawabat kai

¹²⁶ Bazal al Majhood: V2 P23

baar ulama e hadees de chuke hain. Lekin is riwayat ke ishara tak nahi farmaya. In mazkura baala shawaahid se wazeh ho jaata hai ke asal lafz عشرين ليلة hi hai, aur isko عشرين ركعة banana tehreef hai.

Ye Tehreef Kab Hui? Kisne Ki? Aur Kyou'n Ki?

Ham pehle waazeh kar chuke hain ke hind mein 1318 hijri tak jitney nusqhe sunan ke matbua'a hue hain, in sab ke sab mein عشرين ليلة hi matbua'a hai aur kisi qism ka koi ishara nusqho'n ke ihtelaf ka nahi hai. Albatta jab Maulana Mehmood Hasan ke hawaashi ke sath sunan ko chapwaya gaya to nashereen ne khud yaa kisi ke mashwara se matan mein ليلة aur iske oopar ن ka nishan dekar hashiya par ركعة likh diya. Iske baad jab Maulana Faqhar ul Hasan ke hawashi ke sath taba karaya gaya to iske matan mein ركعة likha aur iske oopar ن ka nishan dekar hashiya par ليلة likh diya, taake ye tassur aam ho jaae ke yaha'n nusqho'n ka ihtelaf hai. Isi tarha Bazl al Majhood ke sath Sunan Abu Dawood ki taba'a ke waqt matan mein ليلة likha aur oopar ن ka nishan dekar hashiya par likha. Aur iske sath hi ye ibaaarat likh di. نسخة مقروءة على الشيخ مولانا محمد اسحاق. Kya ye ibaaarat kiski hai? Is nusqha ko kisne dekha tha aur kaha'n dekha tha aur abh wo nusqha kaha'n hai? Yaad rahe ke ye ibaaarat Maulana ki sharha ki ibaaarat mein nahi, balke asal kitab yaani Sunan Abu Dawood ke hashiya par likhi gai hai.

Pas ye ibaaarat majhool al qaael hone ki binaa par qabil e etedmad hai. Abh zahir hai ke is poori ki poori karwaai se ye tassur dena maqsood tha ke Sunan Abu Dawood ke baaz nusqho'n mein عشرين ركعة maujood hai taakey is hadees ko 20 rakaat taraweeh ke suboot mein pesh kiya jaa sake. Lekin shawahed ke hote hue is karwai ko ek qism ki tadlees aur talbees naa samjha jaae to kya kha jaae? Agar koi kam faham ye shubha paida karne ki koshish kare ke kya ye ho sakta hai ke aise ulama ke naam par aur inke hawashi ke sath kitabe'n chapwai jaae'n aur in kitabo'n mein aisi tehreef ki jaa aur wo khud yaa inke shagird jo badey badey ulama hain, is par khamosh rahe'n, ye kaise mumkin hai? To inhe'n malum hona chhahiye ke ye mumkin aur naa-mumkin ki bahes befaaedi hai. Duniya mein isse badi anhooni bate'n ho chuki aur aaj tak maujood haina ur kisi ko bhi siwaae zabaani baato'n ke inki islah ki tafeeq nahi mili. Hazrat Mehmood ul Hasan Sahab se kaun waqif nahi, aur inki kitab Ezah al Adillah ko kaun nahi jaanta, jo maulana ne ek Ahle Hadees alim ke jawab mein likhi, jabke is alim ne Rad e Taqleed par ayat فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا se istedlaal kiya to maulana ne iska jawab diya aur apne khayal mein iske jawab mein ek ayat bhi likh di aur isi apni pesh karda ayat ko mustadal banaya. Lekin is ayat ka maujuda kalam e majeed mein kahee'n bhi wajood nahi.

Wo likhte hain: Abh isse saaf zahir hai ke fil haqeeqat hukm to hukm e khudawandi hai aur mansab e hukumat Ambiya e Ikram عليه السلام o Imam o Qaazi o Aimmah Mujtahideen ya deegar Ulil Amr ataae khudawand mata'aal baeena is tarha par hoga. Jaise mansab e hukam, hukkam e matehat ke haq mein ataae hukkam baalaa dast hota hai aur jaise ataa-at e hukkam matehat saraasar ataa-at e hukkam baala dast samjhi jaati hai. Isi tarha par ataa-at e ambiya e ikram عليه السلام o jumla ulil amr baeena ataa-at e khudawand jalle jalaalahu khayal ki jaaegi aur muttabeen abmiya ikram عليه السلام aur deegar ulil amr ko kharij az ataa-at e khudawandi samajhna aisa hoga jaisa muttabeen e ahkam e hukkam matehat ko koi kam faham kharij az ataa-at e hukkam baala dast kehne lage, yehi wajah hai ke ye irshad hua. فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ وَأُولِي الْأَمْرِ مِنْكُمْ zahir hai ke oolil amr se murad is ayat mein siwae ambiya ikram عليه السلام aur koi hain. So dekhiye is ayat se saaf zahir hai ke hazraat e Ambiya o jumla ulil amr wajib ul itteba hain.

Aapne ayat **فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ** to dekhli aur aapko ye abh tak malum naa hua ke jis Quran e Kareem mein ye ayat hai, usi Quran mein ayat e mazkoora bilaa ma'aruza ahqar bhi maujood hai. Ajeeb nahi ke aap dono'n ayato'n ko hasb e adat muta'arz samajh kar ek ke nasiqh aur doosri ke mansooqh hone ka fatwa lagane lage'n.¹²⁷

Saabeq ibaaarat ko ghaur se dekha jaae ke maulana marhoom kis tarha Ahle Hadees alim ki pesh karda ayat **فَرُدُّوهُ** **فَإِنْ تَنَازَعْتُمْ** ke muqable mein ek doosri ayat pesh kar rahe hain, jiske alfaaz ye hain: **فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ وَأُولِي الْأَمْرِ مِنْكُمْ** aur kis tarha is ahle hadees alim ki bhapti kaste hue farmate hain ke wo ayat to dekh li lekin ye doosri ayat ma'aruza ahqar aapko abh tak pataa nahi chala. Abh sawal ye paida hota hai ke ye doosri ayat jiska ta'aruf maulana ayat e mazkura baala ma'aruza ahqar ke alfaz se karaa rahe hain, Quran e Majeed ke kis para mein hai?

Ye kitab maulana ke naam se chapi aur ghalebani aapki zindagi mein chapi aur aapke shagirdo'n ne jo badey badey ulama the, dekhi. Kya kisi ko taufeeq mili ke iski islah kare, agar ye naamumkin si baat wajood mein aa sakti hai to phir is qism ki kisi bhi kotahi ko jo kisi se bhi sarzad ho, naa mumkin nahi kaha jaa sakta aur is qism ki kotahiyo'n ki koi taujeeh nahi ho sakti siwaa iske ke: **الْعِصْمَةُ لِلَّهِ وَلِرَسُولِهِ خَاصَّةً**¹²⁸

Hakeem Maulana M. Ashraf Sahab Sandhu **رحمته** Ki Tehqiqaat Ka Khulaasa:

Kutub e hadees mein taghaiyyur o tabaddal ke silsila mein hi Hakeem Maulana M. Ashraf Sahab Sandhu **رحمته** ne bhi apni kitab Nataaej Allah Ta'ala TaQiyam ul Laileed mein badi tafseel zikar ki hai, chunache mausoof likhte hain: Sunan Abu Dawood aisi mashoor o ma'arooof aur mustanad darsi kitab jo siha sitta ka juz shumar ki jaati hai, isme namaz e taraweeh ba jamat ka ibtedai waqea balafz you'n marwi hai: Hazrat Hasan Basri bayan karte hain ke Hazrat Umar Farooq **رضي الله عنه** ne logo'n ko Hazrat Ubai bin Ka'ab **رضي الله عنه** ki imaamat par ektatthe kiya, wo inhe'n 20 raate'n taraweeh padhate aur dua e qunoot karte the, siwae...¹²⁹

Al gharz duniya bhar ke matbua'a aur qadeemi qalmi nusqho'n mein ye hadees **عشرين ليلة** hi ke alfaz se manqool hai. Naa sirf yehi balke Allama Waliuddin **رحمته** aise mashoor mohaddis ne Mishkat al Masabeeh mein bhi ye hadees Abu Dawood ke naam se **عشرين ليلة** hi ke lafz se naqal ki hai. Chunache Mishkat Shareef ke jame'e qalmi aur tamam matbua'a nusqho'n mein ye hadees isi lafz se paai jaati hai. Mulaheza ho: Mishkat, Matbua'a Noor Muhammad Hanafi Naqshbandi (P114) Baab Qunoot Fil Witr, Fasl 3; Mirqah al Mafateeh Sharha Mishkat al Masabeeh Matbua'a Misr (P167) Fasl 3; Asha'ah al Lama'aat Sharha al Mishkat: Baab Qunoot Fil Witr: Fasl 3.

Pehla Hamla:

(Shaikh ul Hind Maulwi) Mehmood ul Hasan Sahab ne Sunan Abu Dawood Matbua'a Mujtabai Delhi ki tasheeh karte waqt is hadees ke matan mein to lafz **عشرين ليلة** hi rehne diya, lekin tasdeeq o taeed e hanafiyyat ke liye **ليلة** par nushqa ka nishan dekar hashiya mein you'n likha: Kaza Fee Nusqhatin Maqroo atin A'alaa Ash Shaikh Maulana Muhammad Ishaq Rahimahullah Ta'ala.¹³⁰

¹²⁷ Ezah al Adillah: P97

¹²⁸ Haft Roza Al Etesaam 23 Zil Qaeda 1408 - 8th July 1988

¹²⁹ Sunan Abu Dawood: Baab al Qunoot Fil Witr matbua'a Misr; Abu Dawood: Matbua'a Qadri, Delhi 1272 V1 P201; Abu Dawood: Matbua'a Muhammadi, Delhi: 1264 V1 P203

¹³⁰ Abu Dawood: V1 P219

Doosra Hamla:

Maulwi Khaleel Ahmad Sahab Saharanpuri ne Shaikh ul Hind ki taseeh karda Abu Dawood ko pasand karte hue Bazil al Majhood Fee Hal Abu Dawood is par likhi hai aur Baab e Qunoot Fil Witr ki hadees عشرين ليلة ke matan aur hashiya ko isi tarha bahal rakhte hue kamoshi iqhteyar ki hai. Yaani matan Abu Dawood mein to عشرين ليلة hi rakha aur hashiya par likh diya (raka'ah) Kazaa Fee Nusqha Maqroo atin A'ala Ash Shaikh Maulana Muhammad Ishaq Rahimahullah Ta'ala.¹³¹ Goya aane waali naslo'n ko dhoka diya hai ke Sunan Abu Dawood mein عشرين ليلة aur عشرين ركعة dono tarha aaya hai.

Hazrat Shaikh Muhammad Ishaq Mohaddis Dahelwi ke dars par iftera ki haqeeqat ko janne ke liye Hazrat Shaikh ke khas hanafi talameza se Maulana Ali Ahmad Sahab Sharanpuri jo khaas taur par Hazrat Shaikh ke dars ka hawala zikar kerne ke aadi hain, inke hashiya ka dekh lena zaroori hai. Chunache Saheeh Bukhari (baab Iza Aqimatis Salah Falaa Salata Illal Maktuba) ke hashiya mein baghair apni tehqeeq kiye sirf Hazrat Shaikh ul Hind ke qaul se (Illa Rakaatal Fajr) Beheqhi ka hawal likha hai. Agar Saharanpuri Sahab (ركعة) waley nusqhe ka zikar dars e shaikh mein sun paate to apne hashiya Mishkat ya Bukhari mein zaroor zikar karte au raise hi Hazrat Shaikh ke doosre talmeez Nawab Qutubuddin Sahab ne bhi Mazahir ul Haq mein zikar nahi kiya.

Phir Shaikh ke qareeb ke zamana mein 2 hanafi buzrugo'n ki tasheeh se Sunan Abu Dawood ke 2 nusqhe matbua'a hain. Ek Qadri Dahelwi aur Doosre Muhammadi Dahelwo the. Inme bhi hanafi buzrugo'n ne (ركعة) wale nusqhe ka zikar nahi kiya, jo is amar ki mujassam daleel hai. Ke ye sab ba'ab ki saaqht bardaqht hai.

Teesra Hamla:

Maulwi Faqhar ul Hussain aur Faiz ul Hasan sahebaan Gangohi rukn e rakeen deoband dono'n baap bete ne Abu Dawood Matbua'a Majeedi Kanpur 1345 hijri ki tasheeh o hawashi karte hue (ركعة) ko matan e hadees mein likh kar asal par (nusqha) ka nishan dete hue hashiya mein (ليلة) ko nusqha qarar de diya.¹³²

Chhaho'nta Hamla:

Cahhaho'nte shahsawar ne Abu Dawood matbua'a Nol Kishor ki tasheeh karte hue pehle teeno'n se badh chadh kar johar you'n dikhae ke عشرين ليلة ke matan e hadees mein hi عشرين ركعة kar diya.¹³³

Dawaa e Ijma Aur Iski Haqeeqat:

Baaz logo'n ne dawa kiya hai ke Sahaba Ikram ؓ ka Hazrat Umar Farooq ؓ ke ahed e khilafat mein 20 rakaat taraweesh par ijma ho gaya tha aur phir tamam shehro'n mein isi par amal bar qarar raha. Jaisa ke Allama Aini ne¹³⁴ mein Aur Allama Haithami ne¹³⁵ mein aur Mulla Ali Qari ne¹³⁶ mein zikar kiya hai.

Allama Mubarakpuri Ki Tehqeeq:

Jabke Allama Mubarakpuri likhte hain ek ye daawa saqht baatil hai, kyou'nke khud Allama Aini ne Umdatul Qaari mein kaha hai ke a'adad e rakaat e taraweesh ke bare mein ba-kasrat aqwaal paae jaate hain aur Imam Malik ne kaha hai ke waqea hira se pehle yaani taqreeban 100 aur chan saal se ziyada arsa se lekar aaj tak Madina

¹³¹ Bazil al Majhood: P328

¹³² Abu Dawood: P202 Ma'a Hashiya Ta'aleeq al Mahmood V1 Matbua'a Majeedi Kanpur

¹³³ Abu Dawood: P203 Matbua'a Nol Kishor

¹³⁴ Umdatul Qari: 4/7/178

¹³⁵ Majma uz Zawaaed: V3 P172

¹³⁶ Mirqah Sharha Mishkat: V2 P175

Munawwara mein 38 rakaat taraweeh aur ek rakaat witr par amal hota aaraha hai. Jabke khud apne liye Imam Darul Hijra Hazrat Imam Malik ne 11 rakaat iqhteyar farmai aur maroof faqeeh Aswad bin Yazeed 40 rakaat taraweeh aur 7 rakaat witr padha karte the aur inke alaawa baaqi aqwaal bhi pesh e nazar rakhe'n jo Allama Aini ne zikar kiye hain (jinke bare mein is mauzu ke shuru mein ishara kiya jaa chukka hai).

Abh in sab aqwaal ko pesh e nazar rakh kar hame'n koi batae ke 20 taraweeh par ijma kaha'n hua? Aur tamam shehro'n mein is par amal bar-qarar kaise raha?¹³⁷

Shaikh Albani Ka Nazariya:

AM ke is ijma ko saqht batil qarar dene ka tazkirah karne ke baad Allama Albani likhte hain ke isi mazed taeed is baat se bhi hoti hai ke agar ijma ka ye dawa saheeh hota to mutaqhereen fuqaha iski muqhalefat naa karte. Halaa'nke taraweeh ke bare mein 8 se kam aur ziyada dono'n qism ke aqwaal paae jaate hain, lehaza sirf kisi kkitab mein ijma ka zikar kar dene se ijma sabit nahi hojaata. Aur phir jab kisi aise ijma ki haqeeqat malum karne ke liye justaju ki jaati hai to ham is nateeje par paho'nchte hain ke ijma ke bare mein aise aksar daawe ghalat hain. Mislan, baaz log 3 rakaat witr par ijma ke muddai hain, halaa'nke aksar Sahaba Ikram ﷺ se 1 witr padhna bhi sabit hai.¹³⁸

Nawab Siddiq Hasan Khan Sahab Ka Irshad:

Ijma ke mutalliq Allama Nawab Siddiq Hasan Khan (Wali Riyaasat Bhopal) Saheeh Muslim ki Sharha As Siraj al wahhaj ke muqaddama mein raqamtaraz hain: Ijma ka zikar karne mein bahot ziyada sahel nigaari se kaam liya gaya hai. Jo shaqs fiqahi mazaahib se mamuli waqfiyyat rakhta hai wo jaant hai ke fiqahi mazahib ke pairukaar is khayal mein mubtela hain ke fala'n mazhab ke pairukar jis masla par muttafiq ho chuke hain inka wo ittefaq goya ijma hai. Mere nazdeek is qism ka khayal bahot hi faasid hai. Nateejatan mamuli baseerat rakhne waala koi shaqs jab dekhe ga ke fala'n ka awam mein riwaaj pazeer hai to wo is par ijma ki chaap lagaane ki koshish karega. Agarche iske is ghalat fel se maqhlooq e ilaahi ko azeem khataaraat se hi kyou'n naa do-chaar hona pade. Kisi daleel ki raushni mein to is qism ka faisla awam un naas par tho'nsaa jaa sakta hai. Lekin aksar o peshtar dekha gaya hai ke dawaa e ijma mein hazm o ehtiyaat ko malhoos e khatir nahi rakha jaata, balke mashoor 4 fiqahi makatib e firk jisme masla mein muttafiq ur raae ho'n wo is ittefaq ko ijma se tabeer karne ki koshish karte hain. Mutaqhereen ulama mein se Imam Nawawi au raise hi baaz deegar ulama dawaa e ijma ke maamle mein ghair mohtaata hain. Saheeh Muslim par inki Sharha mein iski misale'n dekhi jaa sakti hain.

Yaad rahe ke mohaqqeqeen ulama aise ijma ko hujjat nahi maante, kyou'nke mazahib e arba ke wajood mein aane se pehle waale 3 zamano ko kahir ul quroon qarar diya gaya hai aur aimma arba ka daur khair ul quroon nahi hai aur phir inke daur mein bhi inke alaawa kitne hi kubaar ahle ilm maujood the. Joke darja ijtehad par faaez the. Aur phir inke daur se lekar daur e haazir tak har ahed mein mashoor ahle ilm o fazal maujood rahe hain. Jokey ijtehad o istembaat ki daulat se behrhor bhi the aur is haqeeqat se koi bhi munsif mizaj sahq inkar nahi kar sakta, agarche daur e haazir mein raah e etedaal iqhteyar karna aur insaf ki baat kehna kaare daard.

¹³⁷ Tohfatul Hauzi: V3 P531-532

¹³⁸ Namaz e Taraweeh: P179

Ghar kisi masla mein sirf aimma arba ke ittefaq kar lene ko ijma qarar dena in aimma o ahle ilm ke sath naa-insafi hai jo ke khud un aimma arba ke ahed mein ilmi jaah o jalaal rakhte the. Aur inke ilm o fazal ka tantanaa daang e aalam phaila hua tha.¹³⁹

Imam Shaukani Ka Nuqhta e Nazar:

Umooman jab baaz kutub mein ijma ki bahes ko dekha jaata hai to qaari is nateeje par paho'nchta hai ke jisne ijma ko naqal kiya hai, ise is masla mein iqtelaf ka ilm hi nahi ho sakta aur zahir hai ke naqabil e a'adm ilm se iqtelaf ka a'ad e wajood to hargiz laazim nahi aata. Ziyada se ziyada is ijma ko zan ke sath tabeer kiya jaa sakta hai. Aur Zan ko ijma ki daleel qarar dena saheeh nahi, jabke zan hujjat hi nahi aur ijma hujjat hai. Lehaza kisi ek shaqs ke zan se poori ummat ko kisi fel ka paband kaise banaya jaa sakta hai? Al muqhtasar jis ijma ki buniyad zanni qqazayaa par par-istawaar hogi, aise ijma ko thukrane mein kisi pas o pesh se hargiz kaam naa liya jaae. Jabke jamhoor ulama e usool ka kehna hai ke ijma mein aqhbar e ahaad ko bhi sharf e qabuliyyat se nahi nawaaza jaaega.¹⁴⁰

Is mauzu ki tafseel Allah Ta'ala Taqreeb by Qazi, Husool al Mamool by Shaukani, Daleel Allah Ta'ala Taalib by Nawab Siddiq Hasan Khan aur Ahkam al Ahkam by Ibne Hazam waghaira kutub mein dekh sakte hain.

Khulasa e Kalaam:

Sabeqa guftagu ka khulasa ye hua ke 20 taraweesh par iijma ka dawa bilaa daleel hone ki wajah se batil hai aur is a'adad par istemrar o dawaam ka dawa bhi isi qabeel se hai. Aur Hazrat Umar (z) se saheeh sanad ke sath 11 rakaat (8 taraweesh + 3 witr) hi sabit hain aur 20 ki tamam riwayaat zaeef o naqabil e hujjat hain.

Phir ummat ke ijmai masael ko jama karne waale qadeem alim Imam Ibnul Munzir (d318 hijri) ne apni kitab Al Ijma mein iska zikar tak nahi kiya.¹⁴¹

Albatta Mausua'ah al Ijma Fil Fiqha al Islami ke Shaami muallif Shaikh Sa'adi Abu Habeeb ne haal hi mein jo ye kitab (1394hijri – 1974 mein) murattab ki to isme Al Mughni¹⁴² Bidayatul Mujtahid¹⁴³ ke hawale se likh diya ke namaz e taraweesh 20 rakaat hai aur ye Hazrat Umar Farooq (fz) ka amal hai aur inke ahed e khilafat mein Sahaba Ikram رضوان الله عليهم اجمعين ka isi a'adad par ijma hogaya tha.¹⁴⁴

Jabke is dawe ki haisiyat mutaiyyan karne ke liye tafseel hamne zikar kardi hai, iski raushni mein ye faisla karna bahot asaan hai ke is dawa ke waqt hazm o ehtiyat se kaam nahi liya gaya. Balke ye saraasar jald baazi ka nateeja hai warna saheeh ul asnaad asaar se ahed e farooqi mein aur khusoosan Hazrat Umar Farooq ؓ ka irshad 11 rakaat ki daleel hai aur marfu ahadees is par mustazad hain jise 11 rakaat ka hi sabot milta hai, to phir 20 par ijma ka dawa che maani daarid?

Muallif mausua'ah ko chhahiye tha ke is ijma ko agar naqal kiya hi tha to phir is par bhi usi tarha ta'aleeq o hashiya chhadha dete jaisa inho'n ne isi V1 P669 par madrak e ruku ki rakaat ke silsila mein chhadhaya hai ke jab kitne hi kubaar aimma o fuqaha (jinme se baaz ke inho'n ne naam likhe hain aur baaz ki taraf ishara kiya hai)

¹³⁹ Muqaddama As Siraj al Wahhaj Kasf Mataalib Saheeh Muslim ibnul Hajjaj: V1 P3; Bahawala baala P79-80

¹⁴⁰ Namaz e Taraweesh: P80-81; Wabal al Ghamaam Hashiya Shifa al Awaam by Shaukani

¹⁴¹ Al Ijma ba Tehqeeq Dr. Sagheer Ahmad, Dar Taiyyaba, Riyadh

¹⁴² V1 P139

¹⁴³ V1 P202

¹⁴⁴ Mausua'ah al Ijma: V1 P655 Dar al Arabiyya, Beirut

Madrak e ruku ki rakaat ko nahi maante to phir rakaat shumar karne par ijma ka dawa karne walo'n par bhi tajjub hai. Is tarha bara-at e zimma aur ilmi amaanat ki adaaegi ho jaati aur 20 taraweesh par ijma ki qulai bhi khul jaati aur P656,658,660,665 par hi bas nahi, balkey shuru kitab se lekar dono'n jildo'n ke 1250 safhaat par saikdo'n aisi taliqaat maujood hain. Lekin shayad koi zehni tahffuz taraweesh ke masla par taleeq chhadhane se mane raha ho. *ولله من وراء القصد*

Aise hi ijma ke da'awo'n ke pesh e nazar Imam Ahmad bin Hambal *رحمته الله* al ma'aruf ba Imam Ahlus Sunnah ne farmaya: Jisne kisi masla par ijma ka dawa kia isne jhoot bola. Isey kya malum hai ke kahee'n ahle ilm ne is masla mein iqhtelaf kiya ho.¹⁴⁵

Aur isse milte julte khayalaat hi Imam Shafai *رحمته الله* ke bhi hain.

Isi tarha ke baaz deegar asaar bhi pesh kiye jaate hain, jinse 20 taraweesh sabit ki jaati hain, balke baaz ki ru se to is par ijma ka dawa bhi kiya jaata hai, jabke ye dawa bilaa daleel hai aur wo asaar za'ee'f hain aur inme saheeh Bukhari o Muslim ki marfu ahadees e Rasool *ﷺ* ke muqable ki taab nahi hai.

Masla Taraweesh Aur Saudi Ulama o Mashaeqh:

Baaz log Saudi Arab ke kisi alim ke kisi qaul o amal ko buniyad banaa kar ye rat lagaana shuru kar dee hain ke Saudi Ulama bhi 20 taraweesh ke qael o faael hain. Jabke you'n Saudi Ulama ka itlaaq hargiz durust nahi, balke Saudi Arab ke hazaar-ha ulama mein se sirf chand ulama aise hain jinhe'n is silsila mein pesh kiya jaa sakta hai. Jaise, shaikh M. A'atiya M. Salim aur Shaikh A. Aziz al Salman *رحمته الله* waghaira. Aur sirf 1-2 ulama ka naam lekar koi keh de ke Saudi Ulama bhi 20 taraweesh ke qael o faael hain to ye saraasar ghalat baat aur mughalta dahi hai. Kyounke Saudi Arab mein rehne waale log jaante hain ke ma'adoode chand ulama ke siwa poore mulk ki tamam masaajid mein Nt ki imaamat karwaane waale aaimma o ulama sirf 11 rakaat hi padhate hain aur ye amal e aam is baat ki daleel hai ke Saudi ulama 8 taraweesh ko hi sunnat o Afzal samajhte hain. Albatta 8 se ziyada ko aam nafil samajhte hue padhne se mana nahi karte, aur is buniyad par 8 se ziyada taraweesh padhne se koi bhi to mana nahi karta. Aur is nazariye ke mutebiq ziyada padhne walo'n par nakeer nahi karni chhahiye. Albatta 8 se ziyada ko sunnat tasawwur nahi kiya jaa sakta. Balke baqiyya rakaate'n mahez nafil kahi jaa sakti hain.

Allama Ibne Baaz *رحمته الله*:

Saudi ulama mein se Imam ul A'asr Allama A. Aziz bin Abdullah bin baaz *رحمته الله* kisi ta'arruf ke mohtaj nahi. Inki sar baraahi mein kaam karne waali daaemi fatwa committee ke fataawa ke majmua mein inki raae you'n marqoom hai: Afzal wo hai jo Nabi *ﷺ* ka ghalib o aksar amal tha ke har shaqs 8 rakaate'n padhe. Har 2 rakaat ke baad salam pherde aur phir 3 rakaat witr padhe aur poori namaz mein khushu o khuzoo, sukoon o itmenan aur tarteel e quran zaroori hai. Chunache Ummul Momineen Hazrat Ayesha *رضي الله عنها* se marwi Saheeh Bukhari o Muslim ki hadees mein yehi (11 rakaate'n hi) sabit hain....

Aur isse aage mausoof ne Saheeh Bukhari o Muslim wali wo hadees bhi zikar farmai hai, jo ham is mauzu ke shuru mein (pehli hadees ke tahet) zikar kar aae hain.

¹⁴⁵ Mausua'ah al Ijma: Muqaddama: P29

Allama Ibne Uthaimen ؒ

Saudi Ulama mein se faqeeh e a'asr Allama Muhammad bin Saleh al Uthaimen se kaun nawaaqif hai, inho'n ne apni mashoor kitab Majaalis Shahar Ramzan mein likha hai: Salaf e Saleheen e ummat ne namaz e taraweeh o witr rakaat mein muqhtalif araa ka izhar kiya hai. Kisi ne 41, kisi ne 39, kisi ne 29, kisi ne 23, kisi ne 19, kisi ne 13, kisi ne 11 aur kisi ne kuch aur kaha hai. In sab aqwaal mein se raajeh tar qaul 11 ya 13 rakaato'n waala hai, jiski wajah Saheeh Bukhari o Muslim mein Hazrat Ayesha ؓ se marwi hadees hai.¹⁴⁶

Iske aage, Allama Mausooof ne wohi hadees zikar ki hai, jiski taraf sabeqa sutoor mein ishara guzra hai. Aur Saheeh Bukhari ki Hazrat Ibne Abbas ؓ waali hadees bhi naqal ki hai, jisme 13 rakaato'n ka zikar aaya hai aur Hazrat Umar Farooq ؓ waala wo asar bhi zikar kiya hai, jisme inho'n ne 2 sahaba Hazrat Ubai bin Ka'ab ؓ aur Hazrat Tameem e Daari ؓ ko logo'n ko 11 rakaate'n padhane ka hukam farmaya tha. Jo ham is mauzu ke shuru mein (4th hadees ke tahet) zikar kar aae hain aur yehi tafseel inho'n ne apni kitab Fusool fis siyaam wat Taraweeh waz Zakaat mein zikar ki hai aur likha hai: Sunnat yehi hai ke 11 rakaato'n par hi iktefa kiya jaae.

Phir mutalleqa ahadees zikar karke aage jaakar 11 se ziyada rakaate'n padhne mein koi harj naa hone ke tazkirah ke baad likha hai: Lekin hadees mein warid masnoon (yaani 11 rakaato'n) par muhafaizat hi Afzal o akmal hai aur sath hi itemenan o sukoon aur taweel qria-at o tilaawat ka bhi ehtemaam hona chhahiye.¹⁴⁷

Ek Ishkaal Ka Hal:

Jib baaz ahadees mein 13 rakaat aai hain, un 13 rakaat se murad 11 taraweh aur 2 rakaate'n hain. Jo Nabi ﷺ ne 2-1 martaba namaz e taraweehke sath witr o'n ke baad padhi thi, taake witr o'n ke baad bhi raat ko ibadat o namaz ka jawa mohiyya farame. Yaa phir ye naamz e fajar ki pehli 2 sunnate'n hain. Jinhe'n Hazrat Ibne Abbas ؓ ne Nabi ﷺ ki qiyam ki rakaate'n samjha, jaisa ke Imam Nawawi, Allama Aini aur Mubarakpuri nez doosre shareheen ne wazaahat ki hai.¹⁴⁸

Masla Taraweeh Aur Saudi Fatwa Committee:

Saudi Arab ki fa'aal fatwa committee ne bhi namaz e taraweehki 11 rakaato'n ka hi fatwa diya hai, chunache Majmua Fataawa al Lajna ad Daaema mein likha hai: namaz e taraweehRA ؓ ki sunnat hai aur dalaal shahed hain ke Nabi ﷺ Ramzan aur kisi bhi doosre mahine mein 11 rakaat se ziyada nahi padha karte the.¹⁴⁹

Dastaqhat: Shaikh Abdullah bin Quood, Shaikh Abdullah bin Ghudiyaan, Shaikh Abdur Razzaq A'afeefi, Allama Ibne Baaz.

Masla e Taraweeh Aur Aimma o Ulama e Harmain Sharifain:

Harmain Sharifain ki azaan o aqaamat, namaz e panchgaana, khutbaat e juma o edain aur namaz e taraweeh ki jamat Saudi Television se live nashar hoti hai aur log ekheri aqaamat bhi sunte hain, namaz mein seene par yaa kam az kam naaf se oopar bandhe hue hath dekhte hain. Ameen ki awaaz se harmain sharifain ka goonj jaana bhi mehsoos karte hain, ruku se pehle aur ruku ke baad waali raful yadain bhi dekhte hain. Aimma o ulama harmain sharifain ke khutbaat e juma o eidain mein tauheed e baari ta'ala ka ghalghala bhi sunte hain ke Allah

¹⁴⁶ Majaalis Sahahr Ramzan: P19

¹⁴⁷ Kitab e Mazkoora: P16-17

¹⁴⁸ Sharha Muslim Nawawi: 3/6/16_21; Umdatul Qari: 4/7/178,204,205,6/,11/126,127; Tohfatul Hauzi: V3 P522-532

¹⁴⁹ Majmua Fataawa al Lajna ad Daaema: V7 P194

ek hai, iske siwa koi ma'abood e barhaq nahi, iske siwa kisi ko na pukaarna, ghairullah se isteghaasa o istea'aaanat naa karna, qabro'n ko naa choomna, inka tawaaf naa karna, darbaro'n mazaaro'n par chhadhawe naa chhadhaana, peero'n faqeero'n ke naam se kaam karne waale behrupiyo'n ke hath eman o maal naa lutaana, Nabi ﷺ ki sunnat ko harz e jaan banana, bida'aat se apne hath naa rangna aur apne amaal barbaad naa karna, ye sab baate'n sunte hain aur 3 witr padhen ka tareeqa bhi dekhte hain. Lekin in sab baato'n ko ek kaan se sunte aur doosre se nikaal dete hain. Saal bhar ke shab o roz ke amaal o afaal mein se agar koi cheez dil o dimagh aur kaano'n mein atak balke chimat kar reh jaati hai to wo sirf (20 taraweeh)

Deegar tamam masael se chashm poshi aur masla e taraweeh par garam joshi ka muzahera kiya jaata hai aur asal haqeeqat ko wazeh karne ke bajae haqaaeq ko todh-marodh kar pesh kiya jaata hai. Kyuo'nke haqeeqat ye hai aur har shaqs dekhta aur jaanta hai ke harmain sharifain mein har imam sirf 10 rkaa'at hi padhata hai, naa ke 20 jaisa ke umooman mughalta hota hai aur diya jaata hai. Pehle ek imam 10 rakaat padhata hai aur phir doosra aata hai aur witr'o'n samet 13 rakaate'n padhata hai.

In 2 masjido'n (harmain sharifain) ke, doosri masaajid mein muqhtalif halaat ko pesh e nazar rakha jaae, sharf e zaman o makan bhi malhooz rahe (ziyarat o tawaf aur hazaro'n lakho'n gunah ajar o sawab waghaira) aur poor mamlekat Saudi arab aur poori khaleej arabi ke mumalik ki deegar laakho'n masaajid mein 11 rakaate'n padhai jaane par bhi ghaur kiya jaae to ye haqeeqat khul kar saamne aajaati hai ke afzal o sunnat sirf 11 rakaat hi hain aur agar koi aam nafli namaz qarar dete hue isse ziyada bhi padhta hai to iska fel maujab e nakeer nahi hai. waise bhi masaadir e shariyat sirf quran o sunnat aur ijma e sahaba hain. Naa ke kisi mulk, ilaaqe, yaa kisi shaher ka koi amal.

Al e Saud ki hukumat se pehle harmain sharifain mein 4 musalle hua karte the. Ek hi namaz ki 4 azaane, 4 imam aur 4 jamaate'n. Abh iska kya kare'nge?

Aur ye bhi keh hi lene deejaye ke jin logo'n ke nazdeek deegar tamam masael o ehkam (usool e furu) mein aimma harmain Wahhabi aur naqabil e iltefaat hain. Inke yaha'n taraweh ke masla mein wo kaise qabil e iltefaat o amal ho gae? Lagta hai ke daal mein kuch kaala hai.

Apne aapko usool o aqaaed mein Matureedi (asha'ari), furoo o ahkam mein Hanafi o sulook mein Naqshebandi, Soharwardi, Chishti aur Qadri silsilo'n ke paband manne waale in wahhabiyo'n ke pairukaar kaise band gae? Jinke peeche padhi gai namazo'n ko dohraane ke fatwe bhi diye jaa chueke hain.

Aur agar waqai apna ghussa thook chuke hain to phir bismillah keejaye, jis tarha 20 taraweeh mein aimma ka'aba o harmain ko daleel banaa rahe hain, isi tarha usool o aqaaed aur furoo o ahkam mein bhi inhi ki tarha khalis kitabullah aur sunnat e saheeha par amal ka rawaiyya apna le'n.

Isi mein ham sab ki bhalai o najaat hai. Wallah al muwaffaq

8 rakaat Taraweeh Ka Suboot Ulama o Fuqaha e Ahnaaf Ki Kutub Se:

1. *Sabeq mein ham muta'addid saheeh ahdees aur baaz asaar e sahaba رضوان الله عليهم أجمعين zikar kar aae hain, jinki roo se taraweeh ka a'adad masnoon 8 rakaat hi hai aur witr'o'n samet 11 rakaat aur inhi ahadees o asaar ke pesh e nazar hi aur to aur khud hamare ulama e ahnaf ne bhi eteraaf kiya hai ke taraweeh ka a'adad e masnoon 11 (ma'a witr) hi hai.*
2. *Allama Aini Hanafi ne Umdatul Qari mein Nabi ﷺ ke bajamat namaz e taraweeh padhane se talluq rakhne waali ahadees ki sharha mein likha hai: Agar aap kahe'n ke in riwayat mein is baat ki wazahat to nahi aai ke in raato'n mein Nabi ﷺ ne ba-amat namaz e taraweeh ki kitni rakaate'n padhai thee'n? To main kahu'nga ke Saheeh Ibne Khuzaima o Ibne Hibban mein Hazrat Jabir رضي الله عنه se marwi hai ke Nabi ﷺ ne hame'n Ramzan mein 8 rakaat padhai aur phir witr padhe.¹⁵⁰*

Yehi Hadees Allama Zeli Hanafi ne Nasbur Raaya mein naqal ki hai aur 20 rakaato'n wali hadees ko zaeef qarar dene ke sath sath hi inho'n ne Hazrat Ayesha رضي الله عنها wali hadees bhi zikar ki hai, jisme saal bhar ki Salat al Lail 11 rakaate'n zikar hui hain.¹⁵¹

3. *Imam Abu Hanfia رضي الله عنه ke shagird e khaas Imam Muhammad ne apni kitab Muwatta Imama Muhammad mein Ummul Momineen Hazrat Ayesha رضي الله عنها se marwi 11 rakaat wali mazkura as Sudoor hadees naqal karne ke baad likha hai: Ham isi sab ko lete hain.¹⁵²*

Imam Muhammad ne 11 rakaato'n wali hadees par ye baab qaem kiya hai: باب قيام شهر رمضان yaani Maah e Ramzan Mein Qiyam al Lail (Taraweeh) ka bayan.¹⁵³

4. *Maulana A. Hai ne Imam Muhammad ki is tabweeb par likha hai: Yehi baat Nasbur Raaya¹⁵⁴, Sharha Muslim¹⁵⁵, Tanweer al Huwalik¹⁵⁶, Allah Ta'ala Ta'aleeq as Sabeeh¹⁵⁷ mein bhi kahi gai hai.*

Aur yaha'n ye baat bhi zahen mein rahe ke Imam Muhammad ka ye kehna ke 'Ham Isi Sab Ko Lete Hain' aur 20 rakaato'n ka zikar tak bhi nahi kiya. Isse ye baat bhi mutar ssheh hoti hai ke Imam Abu Hanifa رضي الله عنه ka maslak bhi yehi hai. Kyounke Imam Sahab se 20 rakaat taraweeh saheeh sanad qata'an sabit nahi hai.

Imam Ibne Hamam ne Fathul Qadeer Sharha Hidayah mein a'adad e taraweh se talluq rakhne wali ahadees ko zikar karne ke baad likha hai: is saari tafseel se malum ho gaya ke QIYAM E RAMZAN ki masnoon ta'adaad 11 rakaat ma'a witr hai, ba-jamat Nabi ﷺ ne aisa hi kiya.¹⁵⁸

5. *Maulana A. Hai Lukhnawi Muwatta Imam Muhammad ke hashiya Allah Ta'ala Ta'aleeq al Majdid aur deegar kutub mein likhte hain ke Ibne Hibban ne apni Saheeh mein Hazrat Jabir رضي الله عنه se riwayat bayanki hai ke Nabi ﷺ ne Sahaba Ikram رضوان الله عليهم أجمعين ko witr'o'n ke siwaa 8 rakaat padhai thi. Ye hadees bilkul saheeh hai.¹⁵⁹*

¹⁵⁰ Umdatul Qaari: 4/7/177

¹⁵¹ Nasbur Raaya: V2 P152-153

¹⁵² Muwatta Imam Muhammad: P93; in other editions: P138-139

¹⁵³ Muwatta Imam Muhammad: P138

¹⁵⁴ V2 P152

¹⁵⁵ V1 P259

¹⁵⁶ V1 P135

¹⁵⁷ V2 P104

¹⁵⁸ Fathul Qadeer: V1 P334

¹⁵⁹ Allah Ta'ala Ta'aleeq al Mumjad A'alaa Muwatta Imam Muhammad: P93 other eidtions: 138; Umdatur

Apni kitab Tohfatul Aqhiryar P38 mein inho'n ne likha hai ke inse poocha gaya ke jin rato'n mein Nabi ﷺ ne jamat karwai thi, Aap ﷺ ne to kitni rakaat padhai thi?

Iska jawab ye hai ke inki ta'adaad 8 rakaat thi. Jaisa ke Hazrat Jabir ؓ ki hadees se pataa chalta hai.

6. Aur apni ek teesri Kitab Umda tur Raaya mein bhi rakaat ki ta'adaad 8 aur 3 witr zikar ki hai aur Ibne Hibban ki hadees Jabir ؓ ka hawaala diya hai.¹⁶⁰
7. Aur Hidayah par apne hashiya mein likha hai ke 1286 hijri mein mujhse poocha gaya ke jisne 8 rakaat taraweh padhi, jinka tazkirah Saheeh Ibne Hibban mein hai aur 3 rakaat witr ada ki. To kya wo taarik e sunnat hoga? To iska maine jawab diya, iska khulasa ye hai ke tamam ulama e usool sirf is amal ko 'Sunnat' kehte hain jis par Nabi ﷺ ne hameshgi ki. Sunnat ki tareef ki roo se namaz e taraweehki sunnat ta'adaad sirf wohi (8 rakaat) hogi, jiska zikar hua hai.¹⁶¹
8. Sharha Ma'ani ul Asaar lit Tahaawi mein HUM ؓ ke Hazrat Ubai bin Ka'ab ؓ aur Hazrat Tameem e Daari ؓ ko 11 rakaat padhane ka hukam dete waali Hazrat Saeed bin Yazeed ؓ se marwi hadees mazkoor hai aur ye riwayat Muwatta Imam Maalik¹⁶² mein bhi maujood hai aur isse sabit hua hai ke Sahaba Ikram رضوان الله عليهم أجمعين ahd e nabuwat mein 8 rakaat padhte the aur khulafa e saani Hazrat Umar Farooq ؓ ki sunnat bhi witr samet 11 rakaat hi hai.¹⁶³
9. Mulla Ali Qaari, Mirqah Sharha Mishkat mein likhte hain ke isme shak nahi ke Nabi ﷺ ne Sahaba Ikram رضوان الله عليهم أجمعين ko 8 rakaat namaz e taraweehalaawa witr ke padhai thi.¹⁶⁴
10. Maulana M. Zakariyya Kandhelwi, Muwatta Imam Malik ki sharha Aujaz al Masaalik mein likhte hain ke yaqeenan mohaddiseen ke usool ke mutabiq 20 rakaat Taraweeh ki ta'adaad Nabi ﷺ se sabit nahi hai.¹⁶⁵
11. Maulana Anwar Shah Kashmiri ne Taqreer e Tirmizi (Al Urf ash Shazee) mein likha hai ke is bat ko tasleem kiye baghair koi chaara hi nahi ke Nabi ﷺ ne 8 rakaat Taraweeh padhi hai.¹⁶⁶
 - i. Ek jagah mausoof likhte hain ke Nabi ﷺ se saheeh sanad ke sath 8 rakaat Taraweeh hi sabit hai aur 20 rakaat waali hadees zaef hai aur iske zof par tamam mohaddiseen e ikram ka ittefaq hai.¹⁶⁷
 - ii. Apni kitab Faiz ul Baari mein likha hai ke Nabi ﷺ se kisi marfu hadees mein 13 rakaat se ziyada namaz e taraweehsabit nahi.¹⁶⁸
 - iii. Apni kitab Kash as Satar mein likha hai ke Nabi ﷺ ne Sahaba Ikram رضوان الله عليهم أجمعين ko maah e ramazan mein 11 rakaat Taraweeh aur 3 rakaat witr ki jamat karwai thi, jaisa ke Ibne Khuzaima o Ibne Hibban ne apni apni Saheeh mein aur M. bin Nasar Maroozi ne Qiyam ul Lail mein Hazrat Jabir ؓ ki riwayat bayan ki hai.¹⁶⁹

Raaya A'alaa Sharha al Wiqaya: V1 P207; Tohfatul Aqhiyar: P28; Hashiya Hidayah: V1 P151

¹⁶⁰ Umdatur Raaya: Hashiya Sharha Wiqaya: V1 P207

¹⁶¹ Hashiya Hidayah: V1 P151

¹⁶² P40

¹⁶³ Sharha Ma'ani ul Asaar lit Tahaawi

¹⁶⁴ Al Mirqah: V2 P175; other editions: P172

¹⁶⁵ Aujaz al Masaalik: V1 P390

¹⁶⁶ Al Urf ash Shazi: P309; other editions: P329

¹⁶⁷ Al Urf ash Sahzi: P309

¹⁶⁸ Faizul Baari: V1 P240

¹⁶⁹ Kashf as Satar: P27

12. Baani e Darul Uloom Deoband Maulana M. Qasim Nanotwi apni kitab Lataaef e Qasmiyya, maktoob e suwam mein likhte hain: Nabi ﷺ se jo 11 rakaat ma'a witr sabit hain wo 20 se ziyada motebar hain.¹⁷⁰
- i. Fatha Sar al Mannan Fee Taeed Mazhab an Noman mein likhte hain ke jaisa ke aajkal 20 rakaat Taraweeh ko sunnat bataya jaa raha hai, ye Rasool Allah ﷺ se sabit nahi hai, Aap ﷺ ke zaman e Mubarak mein Aap ﷺ ke ba-maujab Hazrat Ayesha ؓ ki hadees par amal raha, jaisa ke Bukhari Shareef mein maujood hai ke Rasool Allah ﷺ ne Ramzan mein 11 rakat (ma'a witr) se ziyada namaz e taraweehnahi padhi aur Hazrat Ayesha ؓ, Rasool Allah ﷺ ke haal se khoob waqif thee'n.¹⁷¹
13. Allama Ibne Nujaim Hanafi, Bahr ur Raaeq mein likhte hain: Hamare mashaef ke usool ke mutabiq 8 rakaat sunnat hai, kyou'nke Nabi ﷺ se ma'a witr 11 rakaat Taraweeh hi sabit hai, jaisa ke Bukhari o Muslim mein Hazrat Ayesha ؓ waali hadees se sabit hai ke Nabi ﷺ ramzan o ghair e ramzan mein 11 rakaat se ziyada nahi padha karte the.¹⁷²
- i. Iske aage Ibne Nujaim ne baqiya 12 rakaat ko sirf istehbaab ka darja diya hai, sunnat nahi maana.
14. Allama Tahaawi, Hashiya Durre Muqhtar mein likhte hain: Nabi ﷺ ne 20 taraweh nahi padhi, balke 8 padhi hai.¹⁷³
- Aur Aagey Imam Tahawi ne Fathul Qadeer Ibnul Hammam aur Bahrur Raaeq ibne Nujaim hi ki tarha zikar kiya hai ke hamare masaeef ke usool ke mutabiq sunnat sirf 8 taraweeh hai aur baqiya 12 rakaat mahez mustahab.¹⁷⁴
15. Allama Ahmad Hamuwi, Hashiya al Ashbaah mein likhte hain: Bilaa subha Nabi ﷺ ne 20 rakaat nahi balkey 8 rakaat Taraweeh padhi hai.¹⁷⁵
16. Abul Saud ki Sharha Kanz ad Daqhaaeqh mein marqoom hai: Nabi ﷺ ne Taraweeh 20 rakaat nahi padhi, balkey 8 rakaat padhi hai.¹⁷⁶
- i. Maulana M. Ahsan Nanotwi, apne Hashiya Kanz ad Daqhaaeqh mein raqamtaraz hain: Nabi ﷺ ne Taraweeh ki 20 rakaat nahi, balkey sirf 8 rakaat padhi hain.¹⁷⁷
17. Allama Shaami, Raddul Muqhtar al Ma'aroof Fataawa Shaami mein farmate hain: Daleel ke lihaaz se sirf 8 rakaat Taraweeh hi sunnat hai aur baaqi rakaat sirf mustahab hain.¹⁷⁸
18. Shaikh A. Haq Dahelwi apni ma'aroof kitab Maa Sabt bis Sunnah mein likhte hain: Saheeh yehi hai ke Nabi ﷺ ne 11 rakaat Taraweeh padhi hai, jaisa ke Qiyam ul Lail mein Aap ﷺ ki adat e mubaareka thi.¹⁷⁹

¹⁷⁰ Lataaef e Qasmiya, Maktoob Suwam

¹⁷¹ Fatah Sar al Mannan Fee Taeed Mazhab an Noman: P327; Al Haq as Sareeh lil Qasmi

¹⁷² Bahr ar Raaeq: V2 P72; other edition: V2 P66; Mask al Khataam: V1 P288

¹⁷³ Hashiya Durre Muqhtar by Allama Tahaawi: V1 P295

¹⁷⁴ As before; Mask al Khattam: V1 P288

¹⁷⁵ Hashiya al Ashbaah: P9

¹⁷⁶ Sharha Kanz: P268

¹⁷⁷ Hashiya Kanz by Nanotwi: P36

¹⁷⁸ Fataawa Shaami: V1 P495

¹⁷⁹ Maa Sabt bis Sunnah: P292

- i. Aur apni doosri kitab Madaarij an Nabuwwah (faarsi) mein tehreer karte hain: Tehqeeq aur saheeh yehi hai ke Nabi ﷺ maah e ramzan mein 11 rakaat (Taraweeh) hi padha karte the, jokey Aap ﷺ tahajjud mein hamesha padha karte the, jaisa ke ma'aroor hai.¹⁸⁰

19. Nafahaat e Rasheed mein likha hai: Nabi ﷺ se sabit hai ke Aap ﷺ ne witr samet 11 rakaat Taraweeh se ziyada nahi padhi, naa ramzan mein aur naa ghair ramzan mein.¹⁸¹

20. Maulana Ahmad Ali Saharanpuri ne apne hashiya Bukhari Shareef mein likha hai: QIYAM E RAMZAN (Taraweeh) 11 rakaat ma'a witr sunnat hai, jisey Nabi ﷺ ne ba-jamaat adaa kiya hai.¹⁸²

- i. Aur Hidayah ki Sharha Ain ul Hidayah mein likhte hain: Saheeh Hadees ki roo se witr samet namaz e taraweehki sirf 11 rakaat hi sabit hain.¹⁸³

- ii. Aur yehi baat inho'n ne apni baaz deegar kutub mein bhi kahi hai.¹⁸⁴

21. Abul Hasan Sharbalani, Maraaqi al Falah Sharha Noor ul Ezah mein likhte hain: Ye baat sabit hai ke Nabi ﷺ ne ba-jamat 11 rakaat Taraweeh ma'a witr padhai theen.¹⁸⁵

- i. Fataawa Sharbalani mein likhte hain: Nabi ﷺ ne sirf 11 rakaat ma'a witr ba-jamaat padhai haina aur 20 rakaato'n waali riwayaat za'ee'f hai.¹⁸⁶

22. Shah Waliullah Mohaddis ne Muwatta ke faarsi Sharha Musaffa mein likha hai: Rasool Allah ﷺ ke amal se (Taraweeh ki) 11 rakaat ek sabit shuda haqeeqat hai?¹⁸⁷

In kutub mein ulama o fuqaha e ahnaaf mein se Allama Tahaawi o Nanotwi ne 20 rakaat ke sunnat e Nabawi ﷺ hone ki tardeed ki hai.

Allama Anwar Shah Kashmiri ne Taqreer e Tirmizi (Al Urf ash Shazi) mein 20 rakaat wali riwayat ke za'ee'f hone par ahle ilm ka ijma naqal kiya hai.

Allama Ibn Hammam ne Fathul Qadeer Sharha Hidayah mein, Allama Anwar Shah ne Faizul Baari Sharha Bukhari mein, Ahmad bin Nujaim ne Bahr ar Raa'eqh mein, Tahaawi ne Hashiya Durre Muqhtar mein, aur Maulana Al Hai ne Hashiya Hidayah mein 8 rakaat Taraweeh ko Sunnat e Rasool ﷺ aur baaqi 12 rakaat ko Mustahab likha hai.¹⁸⁸

¹⁸⁰ Madaarij an Nabuwwah: V1 P425

¹⁸¹ Mask al Khattam: V1 P289

¹⁸² Hashiya Bukhari Shareef: V1 P154

¹⁸³ Ain ul Hidaaya: P562

¹⁸⁴ Al Mafateeh al Israar Allah Ta'ala Taraweeh: P9

¹⁸⁵ Maraaqi al Falah Sharha Noor ul Ezah: P347

¹⁸⁶ Fataawa Sharbalani

¹⁸⁷ Musaffa Sharha Muwatta Faarsi Ma'a Musawwa: V1 P177

¹⁸⁸ Mazeed tafseel ke liye dekhiye: Fataawa Ulama Hadees, Maulana Ali M. Saeedi V6 P208-427; rakaat e Taraweeh, Maulana Karamuddin Salafi, Salat Allah Ta'ala Taraweeh, Maulana A. Rahaman Fazil e Deoband, Anaarah al Masabeeh li Aada Salat Allah Ta'ala Taraweeh, Allama Hafiz M. Ibrahim Meer Sialkoti

8 Aur 20 Ke Iqhtelaf Se Nikalne Ka Raasta:

Namaz e Taraweeh ki rakaate 8 se lekar 40 tak muqhtalif adwaar mein padhi gai hain, lekin inme se 2 a'adad hi ziyada mashoor aur ma'amol beh hain, jokey 8 aur 20 hain.

Aur 8 aur 20 ke iqhtelaf se nikalne ke liye agarche Allama Albani ne to likha hai ke Nabi ﷺ ka witr'o'n samet 11 rakaat par iktefa karna is baat ki daleel hai ke isse ziyada rakaat jaez hi nahi hain.¹⁸⁹

Lekin aksar ahle ilm ne iska ye hal bhi pesh kiya hai ke Taraweeh ki asal aur Masnoon rakaat to sirf 8 aur witr samet 11 hi maana jaae. Kyou'nke Saheeh Ahadees o Asaar e Sahaaba ﷺ mein yehi warid hai. Lekin choo'nke log Ramzan ul Mubarak ki raat yaa raat ka aksar hissa ibaadat mein guzarna chhate hain aur sirf 8 rakaat mein itna guzarna hoto itni der khade rehna padega ke hark as o naa-kas ki bardasht se bahar hoga. Is liye muqhtalif adwaar mein ausat darja ki tailaawat ke sath 8 rakaat Taraweeh padhkar, raat ke baaqi hissa mein mutlaq nafil ki haisiyat se mazeed kuch rakaat padhni shuru kar de'n aur choo'nke nafilo'n ke liye koi had aur ta'ayyun nahi, balkey jo jitni rakaate'n chaahe padh sakta hai. Isliye 8 rakaat par jo izaafa hua, isme muqhtalif logo'n ka mamool muqhtalif raha hai, yaani majmui taur par kisi ne 16, kisi ne 20, kisi ne 24, kisi ne 28, kisi ne 34, kisi ne 36, kisi ne 28 aur kisi ne 40 rakaat padhi aur inke baad 3 ya 7 witr padhe the. A'adad ki is kami beshi ka inhesar mahez padhne waalo'n ki raghbat o shauq par tha.

Aur witr ke mutalliq jin ulama e ahnaf ke aqwal hamne pesh kiye hain, yaa jinki taraf inki kutub ke hawaalo'n se ishaara kiya hai, inho'n ne bhi iqhtelaf se nikalne ka yehi hal bataya hai ke 8 rakaat to Sunnat e Rasool ﷺ hai aur baaqi nafil o mustahab. Lehaza jo shaqs 8 taraweeh padhta hai aur in par koi izaafa nahi karta to iska ye fel bhi saheeh hai. Balkey Sunnat o saabit yehi a'adad hai aur agar koi shaqs 20 taraweeh padhta hai aur inme se 8 ko sunnat e saabeta aur baqiya 12 ko nafil ki haisiyat se adaa karta hai to bhi isme tashaddud karne ki zarurat nahi.

Agar koi shaqs jazbaat ki roo mein behkar apne kuch maqhsos maqaasid ke husool ki khatir khuwah mak-huwah musalmano ke jazbat se khelte hue inme sar phatol karwae aur 8 se ziyada ko qhattan na-jaae aur bid'aat qaarar de yaa sirf 20 hi ko sunnat e muwakkeda tehraae aur isme kami beshi ko makruh o bida'at, khilaf e ijma aur shafa-at e nabawi ﷺ se mehrumi ka sabab qaarar de to ye sangeen ghalati hai aur maazi mein hamare barre sagheer ke baaz josheele bhadkeele aur jazbaati qism ke waezeen o muballegheen se aisi ghalatiya'n sarzad hoti rahi hain, halaa'ke hame'n iski bajaae kuch wusa'at e zarfi se kaam lena chhahiye au raise masaael mein shamsheer e tafseeq o takfeer nahi chalaani chhahiye.

Ek lateefa:

Aise khaalis tehqheeqi masaael mein munazeraana dialog bolne se bhi garez karna chhahiye, kyou'nke wo lateefe to qaarar diye jaa sakte hain, masla nahi aur deen masaael chhata hai, lataaef nahi.

Mislan baaz waezeen ye kehte hain ke 20 rakaat mein 11 bhi ajaati hain, lehaza jo shaqs 20 rakaat padhta hai isne 11 rakaat waali hadees par bhi amal kar liya. Barailwi Jamiat e Ulama e Pakistan ke ek sabiq sarbarah (Sahebzada Peer Faiz ul Hasan Sahab, Aalumahar, Sialkot, Pakistan) ke bare mein ma'aroof hai ke wo to kaha karte the ke ham 20 padhte hain aur ye Ahle Hadees 8 padhte hain. Agar qiyamat ke din Allah ne 8 talab kar

¹⁸⁹ Namaz e Taraweeh, Fasl Saalis: P39

lee'n to ham arz kare'nge ke Aye Allah! Inme se hamari 8 qabool karle aur 12 hame lauta de aur agar Allah Ta'ala ne 20 talab kar lee'n to ye Wahabi is waqt 12 rakaat kaha'n se laa'enge?

Ye aur aisi hi baaz deegar baate'n nihayat mazheka khaiz hain aur is qabil bhi nahi ke inki taraf iltefaat hi kiya jaae, deen naa ho gaya, baazecha e atfaal hogaya. Aisi baato'n ko khatir mein nahi laana chhahiye, haa'n ilm o tehqheeq ka maamla ho to doosri baat hai.

Wusa'at e Zarfi:

Yaha'n ek aur baat ki taraf ishara kardeni munasib malum hota hai ke hamare yaha'n (Saudi Arab aur Khaleeji Mumaalik mein) baaz log namaz e taraweehto imam ke sath padhte hain aur jab witr'n ki adaaegi ka waqt aata hai, to alag ho jaate hain aur ye mehez is binaa par ke ye Imam Sahab hamare tareeqa (maslak) ke mutabiq witr yaani namaz e witr ki pehli 2 rakaate (shafa'a) alag padh kar salam pher kar phir teesri raka'ad (witr) alag padhte hain.

Jabke 3 rakaat witr ko adaa karne ke ye dono'n tareeqe hi sabit hain, jinme se pehla tareeqa 3 rakaato'n ko ekatthe hi ek salam se adaa karne waala hai aur ye sirf ek hi tashhahud se hai, darmiyani qaeda sabit nahi hai aur doosra tareeqa salaamo'n waal ahai aur ye tareeqa bhi saheeh hadees se sabit hai. Lehaz agar koi Imam Sahab 2 salamo'n se 3 rakaat padhta hai. To iske sath hi namaz e taraweehba-jamat adaa kar leni chahiye.

Waise bhi jab ye daawa kiya jaata hai ke 'Chhaaro'n Imam Bar-haq hain'

To phir kisi bhi Imam ke peeche koi bhi namaz adaa karne se garez kyou'n kiya jaae?

Khaas taur par jabke ye 2 saalmo'n waala tareeqa bhi hadees e Rasool ﷺ se sabit.

Aur wo agar is binaa par alag ho jaate hain ke pehle 20 rakaat पूरी karle'n aur phir 3 witr padhe'nge to bhi inhe'n aisa nahi karna chhahiye. Balke witr imam ke sath padh lene chhahiye kyou'nke is tarha inhe'n inhi jamat aur iska sawab mil jaaega aur ye hain bhi Taraweeh se ahem. Lehaza agar Masnoon 8 RT ke baad 12 rakaat aur bhi padh kar zaroor 20 hi karna chhahe'n to wo alag se, raat ke kisi bhi hissa mein, masjid mein yaa ghar jaa kar padhi jaa sakti hain. Halaa'nke saheeh tar baat sirf Masnoon a'adad par iktefa karna hi hai, jaisa ke tafseel guzri hai.

Saudi Arab aur Khaleeji mumaalik mein wizaarat e umoor e islamiya ke tahet kaam karne waale aaima e masajid ki ghalib aksariyat namaz e witr 2 salamo'n se hi adaa karti hai. Agar che in aaima mein se kaseer pesh imam Fiqha e Hanafi ke paaband hota hain, iske bawajood wo bhi 2 salamo'n waale tareeqa se hi 3 rakaat witr padhate hain. Abh ye kehna to munaasib naa hoga ke is maamle mein wo apne arab muqhtadiyo'n se darte yaa inki khuwahish ke mutabiq chalte hain, ye khayal 'Husn e Zan' ke khilaf hai. Lehaza ye kehna hi ziyada munasib hai ke wo fiqha hanafi ke paband hone ke bawajood jo 3 mein se 2 rakaat alag aur teesri alag salam se padhte hain to wo ye samajhte hain ke ye tareeqa bhi yaqeenan sabit aur jaaez o durust hai. Lehaza inhi ki tarha hame'n bhi wasee uz zarf hone ka muzaher karna chhahiye aur 2 salamo'n ke sath namaz e witr padhane waale imam ki iqhtedat mein ba-jamat namaz e witr adaa kar leni chhahiye. Khususan jabke ye daawa bhi kiya jaata hai ke ye chharo'n imam aur chharo'n mazhab hi bar-haq aur jab ye chaaro'n barhaq hain to aise mauqe par is imam ke peeche namaz e witr adaa naa karne se aap ne amalan apne is daawe ki tardeed kardi, lehaza

Aap Hi Apni Adaaou'n Par Zaraa Ghaur Kare'n

Ham Arz Kare'nge To Shikayat Hogi

Waise aaj Alhamdulillah ilm ka daur daurah hai, aur musalmano mein kal tak kitne hi aise umoor murawwaj the jinka deen se koi talluq hi nahi tha. Inme se aksar umoor ko padhe likhe log tark kar chuke hain, jo inki deeni bedari ka saboot hai aur ye ek khush aaind baat bhi hai. Kyou'nke mahez baap daada se sune sunaae masaael par andha dhund amal paira rehna padhe likhe logo'n ka kaam nahi hai. Ye to khalis jahaalat ke mutaraadif hai. Lehaza ham sabko chhahiye ke apne shab o roz mein se thoda bahot waqt Quran e Kareem ke tarjuma o tafseer aur Sunnat e Rasool ﷺ ko bayan karne waali kutub e hadees. Khusoosan Sahihain (yaani bukhari o muslim) ke mutalea ko bhi de'n. Jokey aaj Urdu aur English, balkey duniya ki har zinda zaban mein muyassar hain aur agar ziyada nahi to kam az kam Quran e Kareem mutarjim aur Baloogh ul Maraam lil Hafiz ibne Hajar mutarjim¹⁹⁰ to zaroor hi paas rakhni chaahiye.

Quran o Sunnat ke mutalea se wusa'at e zarfi bhi paida hogi aur in dono'n ki taraf ruju hi ummat e islamiya ke afraad mein ittehad o ittefaaq ka bhi zaamin hai. والله الموفق.

¹⁹⁰ Urdu tarjuma o hashiya Maulana A. Tawwab Mohaddis Multani, Maulana Safi ur Rahman Mubarakpuri

Namaz e Taraweeh Ke Baad Dobaara Jamaat:

Saudi Arab aur Khaleeji mumaalik mein ba-kasrat baaz log namaz e taraweehke baad phir dobara ba-jamaat nawaafil (Qiyam ul Lail) adaa karte hain, inferadi taur par to ye fel badaa hi kaar e sawaab hai. Albatta baa-iltezam o ba-jamaat iska saboot nahi milta. Is silsila mein haft roza Ahle Hadees, Lahore ki 2 qisto'n mein Maulana Obaidullah Afeef ka ek mazmoon, balke fatwa shaae hua hai, jiski ifaadiyat ke pesh e nazar ham isey yaha'n naqal kar rahe hain:

Sawal: Kya farmate hain ulama e ikram, mohaqqekeen aur mohaddeseen is masla ke bare mein ke namaz e taraweehke baa dba-jamat nawaafil padhane shariyat e Muhammadiya ﷺ ki roo se jaaez hain yaa ke nahi? Agar koi alim e deen Ramzan ul Mubarak ki raato'n mein ehtemaam ke sath ba-jamat nawafil padhata hai to kya wo Nabi ﷺ ki sunnat ki khilafwarzi karta hai. Kya wo bida'at karta hai ya nahi? Shariyat e Muhammadiya ﷺ ki roo se bida'ati kehlaaega yaa nahi?

Saail: Abdul Hafeez

الجواب بعنوان الوهاب : Soorat e masoola mein wazeh ho ke yaha'n 2 bate'n qabil e lehaz hain:

Awwal ye ke nafil ba-jamat adaa karna, doosre ye ke nafil namaz ki jamat ka ehtemam aur is par dawaam aur israar yaani khaas waqt ya muaiyyan mahina mein iska khusoosi ehtemam aur is par dawaam o israr.

Jaha'n tak pehli baat ka talluq hai to ye bilaa shubha Rasool Allah ﷺ se sabit hai. Jaisa ke Saheeh Bukhari (P87) mein Hazrat Abdullah bin Abbas رضي الله عنه se marwi hai, wo farmate hain ke main ek raat apni khala mohtarma Ummul Momineen Hazrat Maimuna رضي الله عنها ke haa'n tehra hua tha, jab tahajjud ke liye Rasool Allah ﷺ khade hue to hamne bhi Aap ﷺ ke sath namaz padhi. Aur isi tarha Saheeh Bukhari mein (P58 Baab Salat an Nawaafil Jamat o Zikra Anas رضي الله عنه o Ayesha رضي الله عنها a'an Nabi ﷺ) mein Janab Mahmood bin Rabia رضي الله عنه se Hazrat Otbaan bin Malik رضي الله عنه ka waqea manqool hai.

In dono ahadees e saheeha se sabit hua ke nawafil ki jamat bila raib jaez hai. Magar ye ittefaqi amar hai, jiski soorat mislat ye hai ke ek admi nafil namaz padh raha hai, itne mein ek doosra admi dekhta hai ke Maulvi Sahab yaa Hafiz Sahab nafil namaz padh rahe hain, wo bhi shamil ho jaae to ye to durust hai.

Lekin iska ehtemaam karna, elanaat aur doosri tashwiqaat aur targheebat ke zariye mardo'n aur aurato'n ko ekattha karke nawafil ko ba-jamat bid dawaam adaa karna naa sirf jaaez nahi, balke bida'at hai. Aur isi tarh wtro'n ke baad 2 rakaat nafil padhne bhi sabit hain. Saheeh Muslim ke namoor shaareh Imam Nawawi رحمه الله ne likha hai ke Aap ﷺ ne witr ke baad ye 2 rakaat nafil jawaz saabit karne ke liye adaa farmae the. Imam Nawawi رحمه الله ne ye bhi wazahat farmai ke Aap ﷺ ne in 2 nafilo'n par hameshgi nahi farmai, yaani ye Aap ﷺ ki aadat e mustamrah naa thi.¹⁹¹

Is tafseel se sabit hua ke ittefaqi taur par nawaafil ba-jamat jaaez hain aur ye bhi sabit hua ke witr namaz ke bad 2 rakaat namaz e nafil padhne bhi jaaez hain, magar dawam ke sath nahi, balkey kabhi kabhaar aur bas.

¹⁹¹ Sharha Saheeh Muslim: V1l Fiqha as Sunnah: V1 P164

Abh leejaye masla ki doosri shaq, yaani is mutlaq jawaz ke hone par dawam aur hameshgi aur wo bhi mahina aur waqt ki ta'ayyun ke sath padhi jaane waali namaz e nafil ki ba-jamat takrar. To ye bilaa shubha jaaez nahi.

Balkey is par dawam aur israr shaaeba bida'at se khaali nahi. Kyou'nke ye taqaiyyudat ba'a ehtemam is mutlaq jawaz ko bida'at mein badal dete hain. Jaisa ke namaz e chhasht bilaa raib saheeh ahadees se sabit hai. Hazrat Ayesha Siddiqah رضي الله عنها aur Hazrat Umme Haani رضي الله عنها se ye namaz marwi hai aur Nabi ﷺ ne Hazrat Abu Huraira رضي الله عنه ko iski pabandi ki wasiyyat bhi farmai thi.¹⁹² Magar is wasiyyat ke ba-wasf Hazrat Abdullah bin Umar رضي الله عنه namaz e chhasht ko bida'at qarar dete hain. Chunache Saheeh Bukhari mein hai. Hazrat Mujahid tabai ka izhar hai ke main aur Urwah bin Zubair dono'n masjid mein daqhil hue: Mujahid kehte hain ke jab ham Masjid e Nabawi ﷺ mein daqhil hue to Janab Abdullah bin Umar رضي الله عنه Ayesha Siddiqah رضي الله عنها ke hujra ke paas tashreef farma the aur is waqt kuch log masjid mein namaz e chhasht padh rahe the. Hamen Hazrat Abdullah رضي الله عنه se inki is namaz ke bare mein dariyaft kiya to inho'n ne farmaya ke ye bida'at hai.¹⁹³

Jabke ye namaz muta'addid asaneed e saheeha qawiyya se marwi hai. Jaisa ke Bukhari ke hawala se aap padh chuke hain. Baae'n hama Hazrat Abdullah ne isko bida'at kyou'n kaha hai?

Bida'at is liye kaha hai ke Nabi ﷺ ke ahed e ma'ahad mein is namaz ko ba-jamat adaa karne ka dastoor naa tha. Jabke ye log isko ba-jamat adaa kar rahe the.

Chunache Imam Nawawi رحمه الله likhte hain: Hazrat Abdullah bin Umar رضي الله عنه ki muraad ye thi ke namaz e chhasht ko masjid mein zahir karke padhna aur iske liye jamat aur ijtema o ehtemam karna bida'at hai, naa ye ke namaz e chhasht hi sirey se bida'at hai.¹⁹⁴

Imam Abu Bakar M. bin Waleed Allah Ta'ala Tarttooshi Maaliki likhte hain: Hazrat Abdullah bin Umar رضي الله عنه ne inki is namaz ko yaa to is liye bida'at kaha ke wo isy ba-jamat padh rahe the, yaa akele akele padh rahe the. Magar is tarha se jaise faraaez ke baad ek hi waqt mein tamam namazi hazraat sunan e rawaatib padha karte the.¹⁹⁵

Subhanallah, Allahu Akbar, Laa Ilaaha Illallah ka wazeefa apne andar bade fazaael rakhta hai aur mufasssereen ne isko baqiyaat e salehaat mein shumar kiya hai. Khusoosan Laa Ilaaha Illallah ke wazeefe ko ahadees mein afzal uz zikr qarar diya gaya hai. Jo izaafa hasanaat aur bulandi e darajaat ka mazboot tareen zariya hai. Magar iske ba-wasf jab is wazeefa ko khaas taqidaat aur takallufaat o iltezamaat ke sath padha jaaega to yehi wazifa halaakat aur khasran ka zariya qarar paega, jaisa ke Sunan Darmi mein basanad e saheeh Hazrat Abdullah bin Masood رضي الله عنه ka waqea mashoor hai ke kuch log Kufa shaher ki masjid mein sehri ke waqt halqa banaa kar kankariyo'n par Subhanallah, Allahu Akbar, Laa Ilaaha Illallah 100-100 martaba padh rahe the. To Hazrat Abdullah bin Masood رضي الله عنه ne inhe daant pilaate hue farmaya tha: Tum apni in kankariyo'n par apne gunaho'n ko shumaar karo, main zamanat deta hu'n ke tumhari nekiya'n zaae nahi ho'ngi¹⁹⁶. Afsos hai tum par aye Ummat e Muhammadiya ﷺ! tum kitni jaldi halaakat mein muhtela ho gae ho. Abhi to tummey Sahaba e Rasool ﷺ ba-kasrat zinda o maujood hain. Abhi to Rasool Allah ﷺ ke kapde purine nahi hue aur Aap ﷺ ke istemal mein aane

¹⁹² Saheeh Bukhari: V1 P157

¹⁹³ Bukhari: Baab Kam O'tamar an Nabi ﷺ: V1 P238;

Muslim: Ma'a Nawawi: V1 P409

¹⁹⁴ Sharha Muslim: V1 P409

¹⁹⁵ Kitab al Hawaadis wal Bida'a: P40

¹⁹⁶ Musnad Darmi basanad Jaiyyad

waale bartan bhi nahi tootey. Kya tum (itni jaldi mein) aisa karke gumrahi ka darwaza khol rahe ho. Aur is tarha aur bhi bahot se waqeaat manqool hain. Magar لعل فيه كفاية لمن له ادنى دراية

Is saari guftagu se ye sabit hua ke ibadat aur ataa-at shara'a mein jis tarha se manqool ho isko isi andaz mein adaa karna chhahiye. Yaani isko iski isi haiyyat par qaem rakhna chhiye jis haiyyat mein manqool ho. Agar is mutalq ibaadat aur nek amal ko kisi khaas qaid ke sath muqaiyyad kiya jaaega yaa is ghair muwaqqat ko muwaqqat banaya jaaega. Yaani kisi khaas waqt ke sath maqhsos kiya jaae yaa is ghair moaiyyan ko mohaiyyan kiya jaaega to wo laa-mahaala bida'at ban jaaegi.

Chunache yehi wo nukta hai, jiske pesh e nazar Hazrat Abdullah bin Umar ؓ ne namaz e chasht ki jamat ko bida'at qarar diya tha aur Hazrat Abdullah bin Masood ؓ ne halqa bandh kar Subhanallah, Allahu Akbar, Laa Ilaaha Illallah ke zikar ko bida'at o gumrahi aur iqrar e halaakat qarar diya hai.

Chand tehqhiqaat e Ilmiyya:

Hazrat Imam Bu Ishaq Shaatbi Gharnaati:

Hazrat Imam Abu Ishaq Shaatbi Gharnaati bida'at ki ta'aiyyun aur inka rad karte hue irqam farmate hain: ke min jumla bida'at ke ye bhi bida'at hai ke kisi nek amal ki adaaegi ke liye kaifiyat e maqhsosa aur haiyyat e moaiyyana ka ilteзам kiya jaae. Jaisa ke haiyyat e ijtema ke sath ek awaz mein zikar karna aur Hazrat Nabi e Kareem ﷺ ke yaum e wilaadat e ba-sa'adat ko eid manaana waghaira aur inhi bida'at mein se ek ye bida'at bhi hai ke auqaat e khaas ke andar aisi ibaadat e moaiyyana ka ilteзам kar lena jinki adaaegi ke liye shariyat ne wo auqaat moaiyyan nahi kiye. Jaisa 15 Shaban ka roza aur iski pandhrawee'n shab ki ibaadat ka ilteзам karna.¹⁹⁷

Hazrat Mausooof ek doosre maqam par mazed tafseel ke sath raqam taraz hain: Jab shariyat ne kisi cheez ko mandoob qarar diya ho, jaise mislan Allah ka zikar. Agar ek qaum iska ilteзам kare ke ek zuban hokar ek hi awaz se zikar karne lag jaati hai, yaa deegar auqaat ke alaawa kisi ma'aloom aur maqhsos waqt ki pabandi ke sath wo zikar karti hai to shariyat ki targheeb is moaiyyan taqhses aur ilteзам par hargiz daleel naa hogi. Balkey shariyat iske khilaf hogi, kyou'nke jo umoor shar-an laazim nahi inka ilteзам karna dar-asal shariyat saazi ka hukam rakhta hai. (Jabke shariyat saazi ka haq ghair e nabi ko qhata'an hasil nahi) bil-khusos jabke in ghair laazim umoor ka ilteзам masaa'jid ke naam giraami aimma ikram apni masaa'jid mein shuru kar de'n to laa-mahaalan wo ghair saabit umoor awaam un naas mein kam az kam sunnat ka darja zaroor haasil kar le'nge. Lehaza is jahat se ye umoor bilaa-shubha bida'at qarar paate hain.¹⁹⁸

Imam Mamdooh Ek Teesre Maqam Par Likhte hain:

Jab koi nafil namaz sunan e rawaatib (sunan e muwakkeda) ke ilteзам ke sath hamesha ke liye yaa mehdood auqaat mein in masaa'jid aur maqamaat mein ba-jamat padhi jaaegi. Jaha'n faraa'ez aur Sunan e rawaatib adaa ki jaati ho'n to ye namaz bida'at hogi. Kyou'nke aisi namaz naa to Rasool Allah ﷺ se marwi hai, naa Sahaba Ikram رضوان الله عليهم اجمعين aur tabaeen e azzaam ﷺ se manqool hai aur mutlaq ibadaat mein apni taraf se quyood lagaana dar-asal az khud shariyat mein tasarruf karne ke mutaradif hai. Ye hukam to is soorat mein hai, jabke is khaas namaz ke khilaf sharai daleel maujood naa ho. Lekin yaha'n to is tarah ki az khud taiyyar karda namaz ke khilaf sharai daleel bhi maujood hai ke Rasool Allah ﷺ ne nawafil ko chupaa kar padhne ka hukam de rakha hai. Lahaza is surat mein ye namaz bilaa oola bida'at qarar paati hai.¹⁹⁹

Imam Ibne Daqeeq al Eid رحمه الله:

Imam Ibne Daqeeq al Eid رحمه الله tasreeh farmate hain:

Yaani kisi amal ko kisi khaas waqt yaa khaas haalat aur haiyyat ki pabandi ke sath karna yaa kisi bhi maqhsos fel ki adaaegi aisi sharai daleel ki mohtaj hai jo a'ala al khusos iske istehbab par dalaalat karti ho (warna wo amal shar-an jaa'ez naa hoga balke bida'at hoga) aur yehi hukam aqrab ilas sawaab hai.²⁰⁰

Imam Mausooof Rawaafiz Ki Eid e Ghadeer Ki Tardeed Karne Ke Baad Farmate hain: Isi ke qareeb ye baat bhi hai ke koi ibaadat shariyat mein kisi khaas tareeqa par sabit ho. Aur koi shaqs isme koi ghair sharai cheez shamil karke tabdeel karde aur ye khayal kare ke ye cheez is ibaadat ke umoom mein daqhil hai. To iska ye khayal durust

¹⁹⁷ Kitab al Etesaam lil Shaatbi: V1 P20

¹⁹⁸ Kitab al Etesaam lil Shaatbi: V1 P100

¹⁹⁹ Kitab al Etesaam lil Shaatbi: V1 P254

²⁰⁰ Ahkam al Ahkam by Ibne Daqeeq al Eid: V1 P171

aur saheeh hargiz nahi hogi. Kyou'nke ibaadat mein ta'abbadi tareeqa ghalib hai aur iska maakhuz (Rasool Allah ﷺ aur Sahaba Ikram رضوان الله عليهم أجمعين se) ittela paae baghair malum nahi ho sakta.²⁰¹

Shah Waliullah Mohaddis Dahelwi رحمه الله

Mujaddid e waqt Shah Waliullah Mohaddis Dahelwi رحمه الله wazahat farmate hain: Deen mein tehreef ke jaha'n aur asbaab bhi hain, waha'n inme se ek ye sabab bhi hai ke deen mein tashaddud iqhteyar kiya jaae aur tashaddud ki haqeeqat ye hai ke aisi mushkil ibaadat ko iqhteyar kar liya jaae, jinke mutalliq share ne koi hukam nahi diya. Mislan koi shaqs dawaami taur par roza rakhe, qiyam kare, taqhlia mein baitha rahe aur nikah karne se garez kare aur mislan ye ke sunnato'n aur mustajabaat ka aisa iltezaam kare, jaisa ke wajebaat ke liye kiya jaata hai. (to iska aisa karna Raebaan e Yahood o Nasaara ki ada yaani tehreef e deen ka darwaza kholna hai).²⁰²

Aagey farmaya: Jab koi muta'ammiaq aur mutashaddid shaqs khair se kisi qaum ka ustad ya sardar bhi ho to phir laa-mahaala wo qaum ye kahayal kar leti hai ke inke ustad ya sardar ka ye amal shara ka hukam aur iska pasandeeda amar hai aur yehi bimari thi yahoodiyo'n aur nasaara ke soofiyo'n mein jiska nateeja bad ye nikla ke shariyat e musawi o esawi tehreef ka malghooba bankar reh gai aur Taurat o Injeel apne haqeeqi wajood ko kho baithe'n. Yehi wajah hai ke qanoon e Ilahi ne insano ko inki apni marzi par nahi chhoda. Ibadaat o muamelaat, balkey yaha'n tak ke hukumat aur saltanat ke ehkam mein bhi paband kar diya hai, taake wo apni ahwa o khuwaheshat ke husool mein deen ka huliya naa bigaad baithe'n.²⁰³

Allama Ibne Khuldoon رحمه الله

Allama Ibne Khulddon (d808 h) is haqeeqat ka you'n izhar karte hain: Sharae islamiya isi liye to aai hain ke logo'n ko tamam ahwal mein khuwah wo ibadaat ho'n ya muamelaat, hatta ke mulki intezam jo logo'n ke ijtema ka ek tabai amar hai. Deen par hi qaem rehne ki talqeen kare'n. Taakey inke tamam muamelaat share ki nigrani mein takmeel paae'n.²⁰⁴

Khulasa e kalam ye ke Hazrat Abdullah bin Umar رضي الله عنه, Hazrat Abdullah bin Masood رضي الله عنه, Imam Abu Ishaq Ibrahim bin Musa Shaatbi, Imam Abu Bakar M. bin Waleed Tartooshi Maalki, Imam Ibne Daqeeq al Eid, Imam Shah Waliullah Mohaddis Dahelwi aur Allama A. Rahman bin Khulddon ki mazkura baala tasrihaat se wazeh hua ke shariyat ne ji ibadaat aur ta-a'at ko mutlaq chhoda hai inme apni taraf se quyood lagaana yaa inki kaifiyat aur haiyat ko badal dena yaa inko auqaat e mueena ke sath moaiyyan kar dena goya deen ko badal dena hai aur isi ka naam tehreef e deen hai. Jokey gumrahi ke sath sath bad-tareen bia'at bhi hai. Chuncache, yehi wajah hai ke Sahaba Ikram رضوان الله عليهم أجمعين saabit shudha ibadaat aur ta-a'at mein apni taraf se quyood aaed karne aur inki haiyyat ko tabdeel karne ko bida'at shumar karte the. Jaisa ke Hazrat Abdullah bin Umar رضي الله عنه ne namaz e chhasht ki jamat ko bida'at kaha aur Hazrat Abdullah bin Masood رضي الله عنه ne Subhanallah, Allahu Akbar, Laa Ilaaha Illallah ka maqhsos andaz mein wazeefa padhne waalo'n ko daa'nt pilaate hue inke is maqhsos kaifiyat wale wazifa ko gumrahi aur maujab e halaakat qarar diya tha. Lehaza sabit hua ke padhi hui namaz ki ba-jamat takrar aur is par dawaam aur israr aur phir iska ehtemam durust nahi. Ke ye naa to Rasool Allah ﷺ se saabit hai aur naa ye sabeel ul momineen hai, jiska Quran e Majeed mein zikar kiya gaya hai.

²⁰¹ Ahkam al Ahkam by Ibne Daqeeq al Eid: V1 P172

²⁰² Hujatullah al Balegah: Baab Ahkam ad Deen Minal Tahrifaat: V1 P40

²⁰³ Hujatullah al Balegah: Baab Ahkam ad Deen Minal Tahrifaat: V1 P40

²⁰⁴ Muqaddma Ibn Khuloodn: P190; Minhaj al Wazeh: P121

Jaha'n tak Nabi ﷺ ke kamar kas liye, sabh zinda-daari karte aur ghar waalo'n ko jagaate the. Par amal ka sawal hai to iska jawab ye hai ke kasrat e rakaat ki bajae Quran e Paak ba-kasrat padha jaae, yaani qira-at ziyada ki jaae. Jaisa ke Hazraat e Sahaba Ikram رضوان الله عليهم أجمعين ka bayan hai ke teesri raat namaz e taraweehse ham is waqt farigh hue ke sehri faut ho jaane ka khatra laaheq ho gaya.²⁰⁵

Hazrat Imam Shafai رحمه الله

Hazrat Imam Shafai رحمه الله ek maqam par farmate hain: Agar log rakaat kam padhe'n aur qira-at lambi kare'n to ye accha hai aur agar rakaat badhale'n aur qira-at kam kar le'n to ye bhi accha hai, lekin pehli surat yaani rakaat kam aur Quran ziyada padha jaae to ye surat mujhe ziyada mehboob hai.²⁰⁶

Faisla:

Mazkura baala tasrihaat ki raushni mein in maulana sahab ka namaz e taraweehke baad dobara nawafil ki jamat karna, iska ehtemaam karna, is kel iye logo'n ko taiyyar karna aur is par israr karna saraasar khilaf e sunnat hai aur sabeel ul momineen ke khilaf hai ke Rasool Allah ﷺ, Sahaba Ikram رضوان الله عليهم أجمعين, Tabaeen, Tabe Tabaeen رحمه الله , fuqaha o mohaddeseen aur doosre aimma e deen se aisa takalluf aur ehtemaam hargiz sabit nahi. In sahab ka ye amal bida'at hai aur inhe'n isse baaz aajaana chahiye. هذا ما عندي والله تعالى أعلم بالصواب²⁰⁷

Maulana Afeef ka ye fatwa bade gira'n qadr ilmi o usooli mubahis par mushtamil hai aur namaz e taraweehki dobara jamat karane waalo'n ke liye isme basaaer o ibar ka baher e bekaraa'n koze mein band hai. والله الموفق.

Name of the Book: **Namaz e Taraweeh**

Author of the Book: **Abu Adnan Muneer Qamar**

Transliterator of the book [to roman English]: **Rehan Syed Barey**

Translitrators Note: I have tried to use the best and easiest words for transliteration, (I also tried to explain few words where ever required with "T:". All translations have been taken from *Jaame Feroz ul Loghaat (latest edition)*. If you find anything which might make this transliteration even better then please inform me @ rehan.hse@live.com having read this book, if you deem it is worth forwarding, please do forward to anyone. If it motivates one person to come firmly on the track of Quran and Sunnah, I would consider my efforts has been successful.

Dua-go,

Rehan Syed Barey

17th Shawwal 1439 - 01st July 2018

Ar Riyadh, Saudi Arabia

²⁰⁵ Suna Abu Dawood; Mishkat (Kitab as Siyaam)

²⁰⁶ Fathul Baari Sharha Saheeh Bukhari, Tarteef Shaikh bin Baaz: V4 P353

²⁰⁷ Haft Roza Ahle Hadees, Lahore: Jild 20, Shumara: 20, Baabat: 13th Shawwal 1409, 19th May 1989, Fataawa az qalm Shaikh ul Hadees Maulana Obaidullah Afeef